



The INSTRUCTOR

Formerly The Juvenile Instructor

VOL. 66

NOVEMBER, 1901

NO. 11



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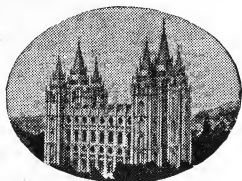
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Thoughts on a Fallen Tree

(Before sawing up a great log brought from the mountain side for firewood)

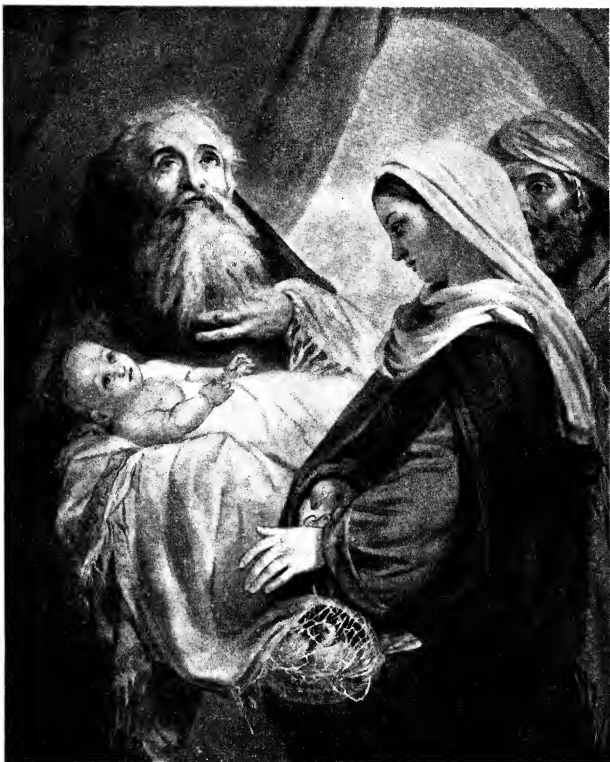
O noble tree! Once so majestic and commanding, now lying prostrate at my feet, so helpless and inanimate! What a useful life you have lived! Even as a sapling, under the protecting care of your mother tree, you sheltered lovely columbines, exquisite forget-me-nots and other mountain flowers. With your pinnacle pointing toward heaven you grew up straight as an arrow. As you advanced in years man and beast, in the heat of summer, found refuge and shelter in the cooling shade of your spreading branches. Still towering you became a safe and sure haven for nestling pinions. In winter you harnessed and held back the falling snows until they were melted by the summer sun to lave and bless the parched valley below.

For more than two hundred years you thus served the world, beautifying the mountain side until the woodman's ax laid you low. Yet even in death your service endeth not, for your last act is to warm the homes of loves ones and keep alive the hearthfires of humanity.

O, would that all mankind were as serviceable! But alas! Many are born into the world, cuddled, pampered and protected through childhood and youth, then launched into a sea of selfishness. Their eyes are not looking heavenward. Nor do all grow straight. They furnish no help for man or beast. They look earthward, seeking the sordid pleasures of the world. And they die and except for a few are forgotten.

O, that man might truly be
As serviceable as a tree.

—G. D. P.



THE PRESENTATION IN THE TEMPLE

(Painting by William C. T. Dobson, R. A., 1817-1898)

And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon Him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.—(Luke 2:25-32.)

THE INSTRUCTOR



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The Sunday School and Life

The Semi-Annual Conference of the Deseret Sunday School Union was held in the Tabernacle, Salt Lake City, Sunday evening, October 2, 1931, at seven o'clock. The program was a wide departure from the pageantry which has characterized the interesting meetings of the Sunday School for some years past. And while the former dramatizations have been extremely interesting, the change to a simpler service was enjoyed by the ten thousand workers who attended.

The Program Committee consisted of Elder Adam S. Bennion, Chairman; Elders Edward P. Kimball, Charles J. Ross, Frederick J. Pack and Sister Inez Witbeck.

General Superintendent, Elder David O. McKay, presided, and the pulpits were occupied by Presidents Heber J. Grant and Anthony W. Ivins, Members of the Council of the Twelve, First Council of Seventy, Presiding Bishopric and the General Sunday School Board.

Elder Edward P. Kimball played the preliminary and incidental music and organ accompaniments.

Elder Tracy Y. Cannon led the congregation in the opening song, "Oh, It Is Wonderful," and the invocation was offered by little Kathleen Andrews of the L. D. S. Convalescent Hospital. "Haste to the Sunday School" was then sung by the immense throng, directed by Elder P. Melvin Petersen.

Second Assistant Superintendent, Elder George D. Pyper, called the roll, eighty-four per cent of the stakes and all American Missions, except Canada, and East Central States, responding by representatives.

The General Authorities of the Church and the following officers and members of the Deseret Sunday School Union were unanimously sustained:

David O. McKay, General Superintendent; Stephen L. Richards, First Assistant General Superintendent; George D. Pyper, Second Assistant General Superintendent; John F. Bennett, General Treasurer; Albert Hamer Reiser, General Secretary.

Members of the General Board: David O. McKay, Stephen L. Richards, George D. Pyper, John F. Bennett, George M. Cannon, Horace H. Cummings, Henry H. Rolapp, Howard R. Driggs, Milton Bennion, Charles H. Hart, Adam S. Bennion, Edward P. Kimball, Tracy Y. Cannon, T. Albert Hooper, Alfred C. Rees, Robert L. Judd, Charles J. Ross, Frank K. Seegmiller, Albert E. Bowen, P. Melvin Petersen, Albert Hamer Reiser, George R. Hill, Jr., Mark Austin, Elbert D. Thomas, Joseph Fielding Smith, George A. Holt, James L.

Barker, J. Percy Goddard, David A. Smith, George H. Durham, Frederick J. Pack.

Department Associates: Florence Horne Smith, Inez Witbeck, Tessie Giaque, Lucy Gedge Sperry, Marie Fox Felt.

General Superintendent David O. McKay welcomed the great assembly and introduced Elder Edward P. Kimball who delivered an address on the theme for the evening, viz.: "The Sunday School and Life," which will be published later.

At the close of Elder Kimball's address the theme was developed by Sunday School workers ranging from childhood to old age, the topics being "Childhood," "Youth," "Maturity," and "The Teacher." Following are their messages:

I Need Your Guidance

By Verdi Ball

I am five years old. I haven't been here very long.

I don't know much. My daddy says that I have a lot to learn before I am as old as he. Some things I will learn from books, some from the boys. I play with and some from teachers.

You are my Sunday School teacher. Will you teach me about my Father in Heaven?

Mother says that He loves me. Will you help me to show my love for Him? I want to be like Him.

I want to grow up to be wise and strong.

I want to do right so that everyone will love me.

I must be honest. Will you tell me why?

I must obey. What does that mean?

I will always say what is true. I am sure that you do.

I should be kind to everything that lives. Must I be kind to those who hurt me?

Show me a picture of Jesus. Teach me to sing about Him.

Ten Questions I'd Like Answered

By Beth Cooper

Why do I have to pray when the Lord can see me and knows what I want?

The Lord blesses many people who don't pray, and they seem to get along just as well as we do. Then how do we know they won't get by and get as much reward as we will in the next world?

Sometimes it seems as if the things we shouldn't do are easier than the things we should do. Is that really true? Why does it seem to be so?

What is God like?

What is Heaven like?

I want to be happy. What are the things that will make me most happy?

What should I do on the Sabbath Day to keep it holy?

What is meant by a testimony of the Gospel?

Why did the Savior need to die for me?

If I should be living at the end of the world what would happen to me?

A Granite Stake chorus of young ladies sang two numbers, under the direction of Sister Luella Ferrin Sharp.

A Testimony—My Anchor

By Conway Ashton (Age 18)

The Sunday School has taught me many things—so many that I shall owe it a debt of gratitude all my life. One of the most impressive lessons was the one in the Book of Mormon in which I read the vision of Nephi featuring the Iron Rod as the Word of God, which, if a man would hold fast to, would lead him to life eternal.

I remember one teacher who often reminded us that we would soon put out from the bay of childhood into the sea of manhood and that a testimony of the truthfulness of the Gospel would be our one best anchor. I think I am coming to understand a little more fully just what he meant. Youth seems to be the time for making decisions.

What shall I make my life's work? It helps a lot to keep in mind that I am building for eternity. The gospel holds me to worthy things—it bids me choose to do things that bless some one else. That's a wonderful anchor!

Then there's the question of the gang. With what kind of fellows shall I chum and how shall I know how far to go with them. Again Gospel truth is a mighty help. Would I be with them forever? Would I be proud of what we do always?

I have been taught that the chains of bad habits are the chains of bondage. I am grateful for a gospel that teaches me to be free. I am happy in the thought that the appeal to keep a clean body fit as a dwelling place for God's spirit is stronger than the allurements which conceal the viciousness in cigaret ads.

I am grateful for gospel teachings which go with me wherever I go. I may be away at school—or on a mission—or out on a ranch for a vacation—or at work in a mine—but I can never go where the pull of a gospel truth does not go with me. The statement "You are going to live with yourself forever" always makes me want to live at my best.

I begin to realize that some day I shall want to choose some one to share my lot in life. I like to think that I shall need to be worthy of her—worthy to go with her to the most sacred of all places—there to vow with her to live up to all that's finest and best in the world. I'm sure one of the greatest things in life will be a decision to live each day so that eternity will find us worthy of each other.

Let me say to you for all boys—we want to make good—we want to become all that you'd have us. We look to you for the inspiration and guidance that will enable us to do it.

The Inspiration of a Personified Ideal

By Annie Ross

It is a glorious thing to be a girl, and more wonderful still to have one's life colored by the Gospel of Jesus Christ.

At an early age all humanity tries to reach back into that alluring mystery of where we belonged before we came into this life of realism and activity.

One of our loved songs gives us hope when it says, "For a wise and

glorious purpose Thou hast placed me here on earth, and withheld the recollection of my former friends and birth."

I have played as a child, dreamed as a growing girl, and now I realize that my heart's desire is to fulfill the promise of my creation.

The twelve year old girl desires health that she may play delightfully, achieve and excel; the sixteen year old girl desires health that she may be attractive and beautiful, but the eighteen year old girl seeks health with a pre-parental interest. Health is a necessity unto her. The way to health is contained in our Gospel plan.

The Gospel embodies all ideals and teaches one that woman is not a mere creature, but a creator, second only to the Father of all. My attendance at Sunday School has given me an understanding of my religion. Something new and beautiful has come into my life—an awakening as to my own possibilities. The Gospel is putting color into plain, homely things. It is teaching me life's values. It helps me to think clearly about my future, why I am here and what I should aim to be.

I find myself looking for a living pattern—a life that has been what I should like to be. In the song are the words, "In the Heavens are parents single? No, the thought makes reason stare. Truth is reason, truth eternal tells me I've a mother there."

I have enjoyed dreaming of this Heavenly mother of mine. I have visioned her as being the embodiment of all ideals. I have looked about me until I have formed an earthly woman who would fit into this picture with my maternal parent. She is an inspiration to me. This ideal woman is lovable. She may not be beautiful of feature, but she has charm and beauty that comes from within, that neither sunshine nor storm can wither. She can smile the tiny wrinkles from her face and brush the grey from her temples. She is the embodiment of love, which is the most persistent, evergreen, and irresistible of human motives. She is free. She is void of egotism; she is full of self reverence. She was happy in girlhood, contented in wifehood, glorified in motherhood. She is proud to be a woman. She has wisdom. In every crisis her husband is guided by her instinct. She has character, and secretly moulds the natures of her children, and is the power behind each of them, for her eyes are full of understanding. Her smile is as the reward of Heaven and is worth more than gold. She is the best inheritance from the world that was the matrix of the world to come.

This woman typifies the ladder by the brook where man dreams; she reaches to heaven; upon the rungs of her soul angels ascend and descend.

The Gospel has instilled in my soul such ideals as has this splendid Latter-day Saint woman. She is the woman I want to be.

I pray for strength to live on, growing, developing, overcoming temptation, achieving under this inspiration; having faith in myself, in my destiny, in mankind, and in Him who is over all.

A tenor solo, "If With All Your Hearts," from Mendelssohn's oratorio of "Elijah", was sung by Elder Richard Condie.

What Sunday School Teaching Brings Into Our Home

By Alice Bitner Castleton

I can't imagine a home without the influence of the Sunday School. Somehow the whole week seems to revolve about Sunday morning. All

my life there has been a sacredness in getting a family ready for Sunday School. To put on our best seems to call out all that's best in us.

No mother can ever forget the delight of listening to those first songs of love and praise which children sing all the week after they have been so wonderfully taught on Sunday morning. The whole family seems to bring home a spiritual warmth.

Then, too, I know that the principles of the gospel learned in childhood will forever influence the lives of my children. We review the lessons of the day at dinner—everyone teaching everyone else. Without the Sunday School all that richness would be denied our lives.

Sunday School helps us so much to keep the Sabbath Day Holy. It inclines our hearts to sacred things. A friend's little six-year-old girl, when asked what the Sunday School had done for her, said:

"It has taught me that we are happiest when we are doing what the Lord wants us to do."

It is a wonderful thing to watch the influence of Sunday School responsibilities on growing boys. The privilege of passing the Sacrament can hardly be appreciated. The very thought of that sacred ordinance leaves an impression far beyond our finest hopes. And how the preparation of a two and a half minute talk inspires a study of the truths of the Gospel. What a wonderful training for the mission which we hope every one of our boys will be worthy to perform.

Just to watch the crowds of boys and girls approach a house of worship is a thrilling experience—to have your own children in one of those groups each Sunday morning is a delight. You love to know that they are being taught to pray; and to sing the songs of Zion; and to understand the principles of our restored Gospel. Some one has said:

"The sweet, sacred, and peaceful spirit we partake of in Sunday School fills our home each Sunday with more love, and a stronger desire to serve our God, and inclines us to do good to our fellowmen."

The Sunday School is like a tonic to the soul. It is one of the sweetest memories of the week that is gone—it is one of the finest hopes of the week to come.

May the Lord bless this institution and all those who are engaged in carrying forward its great work.

Sunday School Blessings In Retrospect

By Elder Joseph Keddington

Standing on the brink of mortality, facing eternity, looking in retrospect over nearly seventy years of active life, I find that I have passed through many rich experiences in this earthlife; experiences of trial, of victory, of joy and sorrow, of sadness and happiness, and I have learned to evaluate the influences that have been most forceful in shaping my destiny. And now I have no hesitancy in saying that next to the home, the most potent factor in balancing my life's scales in favor of joy and happiness has been the Sunday School.

Though in the early days we had no Kindergarten Classes which are so perfectly developed today, yet there were children's classes where low and sweet-voiced lady teachers taught Bible stories which carried us back to the Savior; stories that sank into our very souls, and started our footsteps in the straight and narrow path that leadeth unto Eternal life.

Then came the intermediate classes where we read round, followed by the adult groups whose strong, sympathetic, trusting men teachers held my interest by the very sincerity of their work and their own righteous lives. I have in mind a noble instructor who was not through with the lessons when Sunday School was dismissed but whose personal touch and interest saved me many times from floundering; another whose powerful and sincere testimony thrilled my very soul and silenced all my many doubts and fears; a third whose tenderness and love made me think of the Master. These wonderful and never-to-be-forgotten instructors made me life-conscious, gave me an understanding of the purpose of my mortal existence, planted my feet on the rock of truth and clinched my faith in the Gospel of Jesus Christ as revealed in these Latter-days, developing in me a living testimony that God lives; that Jesus Christ is His divinely begotten son, and that Joseph Smith was indeed a prophet chosen to usher in the dispensation of the Fulness of Times.

In my 70 years I have learned that the Sunday School strengthens and builds up moral and spiritual fiber, enables one to consider all the problems of life in an atmosphere of truth and justice; a power that binds people together for righteous living.

I thank my Heavenly Father that I have been one among those who have realized the desire of Richard Ballantyne. I have had the Gospel taught me by inspired Sunday School teachers who have helped me to obtain not material possessions (though thanks be to God I have sufficient for my daily needs) but a knowledge of the only true and living God and Jesus Christ—which knowledge is life eternal.

O Youth of Zion!

O Men and Women of Israel!

I have told you of the joy and happiness the Sunday School has brought into my life. I now humbly pray that every soul may grasp the glorious opportunity afforded by this great organization which is offering you without pay the riches of eternity—the Pearl of Great Price.

This I pray in the name of Jesus Christ. Amen.

After a duet for violins, "Jesus, Lover of My Soul," played by the Lindsay Sisters, (Mrs. Melba Lindsay Burton and Virginia Lindsay Bluke), Elder Bryant S. Hinckley gave an address on

"The Teacher. My Privilege—My Responsibility"

(To be continued in the December issue)

Edison's Message

My message to you is: Be courageous I have lived a long time; I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these, stronger and more prosperous. Be as brave as your fathers were before you.

Have faith!

Go forward!

—Last public address of Thomas A. Edison.

EDITORIAL



THE INSTRUCTOR

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Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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VOL. 66 NOVEMBER No. 11

President Hugh J. Cannon

By General Superintendent
David O. McKay

"Death should come
Gently to one of gentle mould, like thee
As light winds, wandering through
groves of bloom,
Detach the delicate blossoms from the
tree

Close thy sweet eyes calmly, and without
pain
And we will trust in God to see thee yet
again."

On October 5, 1931, as death began
to approach his chamber, Elder Hugh
J. Cannon faced the grim messenger,
as he had met every other circumstance
in life, with sublime resignation and
unflinching fortitude. Death has no
terror for him "who meets it with an
upright heart" and Brother Cannon
had a heart of righteousness equal to
the best among his peers—a heart mel-
lowed by years of honest struggle,
valiant service among men and never-
ending activity. Not until physicians
ordered him upon the operating table
did he drop the pencil from his indus-
trious fingers and leave the unwritten
manuscript on his well-used desk. Only
when death bedimmed his eyes and
clogged his senses did he cease to plan
his work for the future.

That planning and service ended on
this earth at 12:25 a. m. October 6th.

At that hour death ended the mortal
career of one of earth's true noble-
men. I use the word *true* advisedly.
To few, if to any men can the quality
of being *true* be applied more appropri-
ately. If there was a trust to which
he was not true, I do not know of it.

His Fidelity to His Church

With an ability that awakened the
admiration of his associates he mani-
fested a fidelity to his Church that was
unbounded. From early youth to ma-
ture manhood he was almost constantly
engaged in cheerful ecclesiastical serv-
ice. It was thus that he gained his
unwavering testimony of the divinity
of the Restored Gospel. Sometimes,
perhaps oftener than comes to most
men, his heart strings were severely
tested, as in the instance when only
twenty-one, he had to accompany his

beloved brother's body home from their mission in Germany. But I have heard him tell how under such trying circumstances, when clouds of grief, gloom and almost despair weighed most heavily upon him, he saw and felt God's lifting hand and supporting power. He responded to three calls to the Swiss-German Mission. Twice, covering periods of three years each, he was president of that mission. For twenty years he presided over the Liberty Stake. For twenty-seven years he was a member of the General Board of the Deseret Sunday School Union. He also served on the General Board of the Y. M. M. I. A. and in other responsible positions.

Not only as a leader and organizer did he serve his people, but also as a writer and author. He has served the *Juvenile Instructor* as business manager and the *Improvement Era* as Editor. From his gifted pen have come many instructive and inspirational articles. Two books of unusual merit are yet unpublished—one "The Rich Young Ruler" and the other an account of his world tour when he visited the missions of the Church:

Always a Gentleman

It was on this latter mission that I learned to know him and came to love him. I shall ever be grateful to President Heber J. Grant for having chosen President Hugh J. Cannon as my companion. He was a gentleman—everywhere, under all circumstances, a gentleman. Before government officials, among chiefs assembled to do him honor, in the social, on shipboard, in company with the Mohammedan, Buddhist, Shintoist, Christian or Atheist, among the wealthy or the poor, he always carried that reserve, that consideration for others, that cordiality and dignity which mark the truly refined. He was ever "open, loyal, of humane and affable demeanor; honorable himself and in his judgment of others; faithful to his word as to law, and faithful alike to God and to man"—All true marks of a real gentleman.

As a Friend

But, no matter how admirable are his many other virtues, I love him best because of his friendship. In this he was pure gold. It is said that love is the purifying of the soul from self. Well, so is true friendship. He was remarkably blest with the ability or gift to please and bless others. It seemed easy for him to forget himself to please another. His unexpected or unusual service, benefaction or good wish always surprised and won endearment. What happy incidents crowd my mind as I write these lines—experiences that brought our hearts into union as two dew drops clinging to a stem slowly slip and become one. At such times, we were truly "one soul in two bodies." Now that he is gone such memories

"Like the mellow rays of the departing
sun,
Fall tenderly, yet sadly, on the heart."

His Faith

Everyone who had intimate association with Brother Hugh J. could not but be impressed with his sense of nearness to his Father in Heaven. His faith in God's overruling power was unwavering. Many a time on our trip together did he have this faith confirmed and strengthened. To him his illustrious father's experience on the Island of Maui, when the latter "learned from the lips of the Almighty that He loved the people of those islands, and that He intended the Gospel of Salvation should be preached to them," was as natural and real as the conversation between Paul and Jesus near Damascus.

During a thirteen months' trip of almost constant association I recognized in my friend and fellow-traveler those cardinal virtues which contribute to true manhood, and which characterize the true follower of the Man of Galilee. Though Death may still his heart beats, he does not die even out of this world. "When he goes he leaves behind much of himself. Being dead, he speaks."

But even more glorious is the fact that death has no claim upon his spirit. In the realm of the Righteous, he lives in immortality, and his beloved wife and honored children will some day meet him and love him there as they have loved him here.

"He hath kept the whiteness of his soul,
And thus men o'er him wept."

To High School and College Students

You have just entered the High School, College or University. For the next few years you will be working out your life problems. Many factors will contribute to the shaping of your characters. And you, who are just stepping over this new threshold, should not leave your faith in Divine Providence behind. The moral standards and sacred things taught in your homes should not be forgotten. They should be a help to you in your studies; a staff to lean upon in all the intricate problems of the school room and campus; a stay to keep you from the temptations that will daily beset you.

A beautiful message was that given by Dr. Samuel Palmer Brooks, for many years President of the Baylor University of Texas. Sick unto death, he was just able to sign the diplomas of his graduating class, and with his dying breath sent this testimony which was read to them after he had passed away. It can be pondered with profit by every boy and girl:

"I stand on the border of mortal life, but I face eternal life.

"I look backward to the years of the past to see all pettiness, all triviality shrink into nothing, and disappear.

"Adverse criticism has no meaning now. Only the worthwhile things, the constructive things, the things that have been built for the good of mankind and the glory of God count now.

"There is beauty, there is joy, and there is laughter in life—as there ought to be.

"But remember, my students, not to regard lightly nor to ridicule the sacred things, those worth-while things. Hold them dear, cherish them, for they alone will sustain you in the end. And remember, too, that only through work and, oftentimes, through hardships may they be obtained.

"But the compensation of blessing and sweetness at the last will glorify every hour of work and every heartache from hardship.

"Do not face the future with timidity or with fear. Face it solidly, courageously, joyously. Have faith in what it holds.

"My own faith as I approach eternity grows stronger day by day. The faith I have had in life is projected into this vast future toward which I travel now.

"I know that I go to an all-powerful God, wherever He may be. I know He is a personality who created man in His image. Beyond that I have no knowledge—no fear—only faith."

Can You Match It?

In the little village of Alpine, Arizona, St. Johns Stake, located over 8,000 feet above sea level, an enthusiastic well attended Sunday School Convention was recently held. It was difficult to see just where all the Sunday School teachers came from as there were few homes in sight. And what enthusiasm they generated, and how they sang! It was good to be there.

One Alpine teacher, Ella A. Hamblin Tenney, a daughter of the pioneer Jacob Hamblin, and wife of Warren M. Tenney, had taught one department for thirty years during which time she has borne five children and assisted her husband in filling an honorable mission.

If there is any teacher in the Church with a more remarkable record, please speak up.

An Envious Record

The town of Snowflake, Arizona, was settled fifty years ago. It has a population of eight hundred and fifty. It has never had a saloon, gambling house, or house of ill fame; neither has it housed a bootlegger. Not a single member of the community is in any jail, infirmary or insane asylum. Ninety-six percent of the married population own their homes. Every resident is a member of the Church of Jesus Christ of Latter-day Saints except one woman and the Committee on Survey hopes to "bring her in" and make the town unanimous before the year is closed.

SIGNS OF THE TIME

By J. M. Sjodahl

THE LAW OF TITHING

JACOB

If we accept an ancient, venerable tradition as authentic, the law of tithing was understood by Adam, and by him taught to his children. The tradition referred to has it that the Lord refused to accept the offering of Cain, because he had not done "well" in the division of his property, between himself and the Lord. As we should say, he had not paid an honest tithing. Consequently, his offering was prompted by the Evil one (Pearl of Great Price), and not by the Spirit of the Lord.

Abel, on the other hand, brought two offerings, an oblation and a sacrifice, while Cain only offered an oblation.

Tertullian paraphrases Genesis 4:7 thus: "And God said unto Cain, Why is thy countenance fallen? Hast thou not—if thou offerest indeed aright, but dost not divide aright—sinned? Hold thy peace. For unto thee (shall) thy conversation (be) and he shall lord it over thee."

ABRAHAM AND MELCHIZEDEK

That Abraham knew and honored the law of tithing, we learn from Gen. 14:17-24. Abraham had just returned from an expedition for the purpose of rescuing Lot and others taken captive by invading hordes. The Lord had given him the victory, and the great patriarch, full of gratitude, at a meeting with Melchizedek, king of Salem and the priest of the most high God (Heb. 7:1), dedicated a tenth part of the property received to the service of God. Melchizedek blessed Abraham and blessed or praised God, by virtue and authority of his holy office.

Jacob knew the law of tithing.

On the way to Haran, he had, one night, that dream in which he communicated with heaven. In the morning, he placed a stone at the place where he had slept, as a monument of his vision. He consecrated it, and made the vow, "If God will be with me * * * then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:20-22.) Jacob well knew that he could not expect God to be with him, or to accept his worship at the altar he had just dedicated, unless he kept the law of tithing. Hence, a solemn promise to do so was part of his covenant with God at Bethel. When, years afterwards, drought and hard times came to Palestine and many suffered from famine, Jacob and all his household found a refuge in Egypt. God was with him.

THE MOSAIC LAW

The tithing law, as given in the Mosaic dispensation, consisted of three distinct regulations.

1. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30.) "And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod [every animal counted] the tenth shall be holy unto the Lord." (v. 32.)

According to this law, the tenth part of the property is the Lord's. The producer does not own it. It is not his, to do with whatever he pleases.

It is the Lord's. In Israel it was used exclusively for the maintenance of the divine service and all things belonging thereto.

2. A second tithe was prescribed, according to Deut. 14:22-26. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." (v. 22.)

This tithe the producer was to keep for himself, but the law directed him how to spend it.

The Hebrews were expected to gather in the temple city three times a year. "Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty." (Deut. 16:16; Ex. 23:14-17.) This tithe was to enable the people to observe these great national holidays properly. They were occasions of social parties, of visiting, of eating and rejoicing. "Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and of the firstlings of thy herds and of thy flocks." (Deut. 14:23.)

This law brought the people together socially. It promoted friendship and brotherly love. It prevented the rise of caste distinction. Even slaves, strangers and captives were benefited by these gatherings. The law demonstrated the brotherhood of man and foreshadowed the equality that is a characteristic in the kingdom of God.

Josephus (Ant. Book 4, chapter 8), comments thus:

"Let those that live as remote as the bounds of the land which the Hebrews shall possess come to that city where the temple shall be, and this three times a year, that they may give thanks to God for his former benefits, and may entreat him for those they shall want hereafter; and let them,

by this means, maintain a friendly correspondence with one another by such meetings and feastings together—for it is a good thing for those that are of the same stock, and under the same institution of laws, not to be unacquainted with each other; which acquaintance will be maintained by thus conversing together, and by seeing and talking with one another, and so renewing the memorials of this union; for if they do not thus converse together continually, they will appear like mere strangers to one another."

3. A third tithe was prescribed especially for the benefit of the Levites and the poor, etc. This was levied only every third year: "At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." (Deut. 14:28, 29.)

This is the law of tithing in the Mosaic dispensation.

THE TITHING LAW IN OUR DAY

The revelation on tithing given on July 8, 1838, through the Prophet Joseph Smith required (1) "all their property to be put into the hands of the bishop of my Church in Zion, for the building of mine house, and for the laying of the foundation of Zion for the Priesthood, * * * (2) and after that, those who have thus been tithed, shall pay one tenth of all their interests annually; and this shall be a standing law unto them for ever." (D. and C. 119:1-4.) Zion, the revelation says, will not be a land of Zion to those who do not observe this law.

THE BOOK OF LIFE

The tithing is, and has always been, a voluntary offering. It is a matter

of conscience between the donor and God.

But, at the same time, tithing is the tax God expects to be paid for the use of the land and other property that is his. It is the small acknowledgment he asks for all the benefits and blessings he freely gives us every day. It is a free-will offering. But can we doubt that a true record is kept of our donations?

Madame Mountford, in her little book, "Jesus Christ in his Homeland," gives a graphic description of how the accounts were kept of taxes paid at the time of our Lord. Property owners gathered at the places where their real estate was situated. There their names were called on a certain day, and if they were present, they would come forward and pay the amount due. Then the presiding officers would say to the scribe, "Write that hath appeared before us, that he is a living soul, and that his name is worthy to be written in the book of life."

If there was no response, the name called would not be written in the book containing the names of the living. That person would be dead in law, and enjoy no legal privileges.

Madame Mountford says: "Now, this matter of the book of life may seem strange to you. To us it is something of daily occurrence. I was once at one of these census gatherings, and a man was brought up. He could not walk; he was sick, and they had to carry him on a stretcher. The tax gatherer asked him his name, and then directed the scribe to write it. And he said, 'Hast thou written his name?' And the scribe answered, 'Yes, my lord, for it is worthy to be written in the book of life.' Then we saw that man, by superhuman effort, raise himself up on his elbow, and he looked at us with wondrous eyes. I shall never forget those eyes—with such joy in them, and he said, 'Praise and thanks unto God, my name is written in the book of life.'

This man expired shortly afterwards, but he rejoiced to the last, because his name had not been blotted out from the book of the living.

There is also a book of the living in the kingdom of God. Has not the law of tithing, as well as other laws of God, been given, in order to give us an opportunity to have our names registered in that kingdom among the living?

A Pioneer Mother's Farewell

By Mary Ellen Fletcher

Good bye, my son, I will miss you,
Yet I will not stand in your way;
And remember, my son, that wherever you go,
I'll think of you night and day.
My son, the narrow path is hard to climb,
And smooth is the other road;
But your mother's prayer will follow you,
To help lighten your heaviest load.
Remember your parents were Pioneers,
And a Pioneer's son stays true.
Lift your eyes from the ground to the skies,
And God will cherish you.
So good-bye, my son, may you hold to the faith,
To God and your church be true;
And remember, wherever you are in this world,
Your mother's still loving you.

SUNDAY SCHOOL DEPARTMENTS



Superintendents

General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Moderato.

MARY C. JENNINGS.



SACRAMENT GEM FOR JANUARY, 1932

In remembrance of Thy suff'ring,
Lord, these emblems we partake,
When Thyself Thou gav'st an offering
Dying for the sinner's sake.

Postlude

a little faster.



CONCERT RECITATION FOR JANUARY, 1932

(Ephesians Chapter 4, Verse 32)

"And be ye kind one to another, tenderhearted, forgiving one another,
even as God for Christ's sake hath forgiven you."

TWO AND ONE-HALF MINUTE TALKS

The purpose of the two and one-half minute talks is to give training in the theory and practice of public speaking. Our boys and girls should be habituated to think straight and to express themselves in a clear, forceful, and interesting manner.

If this purpose is to be realized, it will be necessary for them to have some theoretical instruction, much practice in applying it, and constructive criticism after each effort. Responsibility for this theoretical instruction and criticism, and the general supervision of the two and one-half minute talking program in the Stake should be placed on some member of the Superintendency, or, if the Superintendency desires to call someone else in, on some individual especially fitted to do this work. Likewise, in the ward, a member of the Superintendency, or someone else, should be intrusted with the supervision of the speech program and each teacher should be immediately responsible for the two and one-half minute talks given in his class as a part of the regular teaching technique.

If this work is to be done effectively it will be necessary for those having it in charge to study the theory involved in the preparation, organization, and delivery of talks with the same earnestness that they study teacher training. To help in this, there will appear in "The Instructor" a short article with references, each month, on some phase of public speaking. Among others, the following subjects will be treated: "The First Speech," "How Not to be Afraid," "Thought-Gathering," "The Purpose of the Speech," "The Plan of the Speech," "Gesture," "What Makes for Interest."

Any teacher may make use in class of the talks growing out of the subject matter, or the objectives of the lesson as part of his teaching technique, but members of the A. B. C. and Missionary classes only, should be asked to give such talks in the preliminary exercises of the Sunday School.

At present, these talks are frequently written by an adult and read or recited by the student. In this case, the self-activity of the student is very limited and the educational value reduced to a minimum. This procedure permits of a momentary display, but does not train in independent creative effort. There should be stimulation, guidance, and construc-

tive criticism, according to the best theory in public speaking, but it is absurd for a boy of twelve to use the vocabulary and to utter the thoughts of a man of forty. Moreover, he is expressing something, frequently, that does not grow out of his own experience, or thinking, and therein lies something akin to hypocrisy.

It is, perhaps, preferable that the boy or girl not only prepare the talk, but that they neither read nor recite it. A talk at its best is an enlarged conversation. The audience does not reply in words, but the reaction is written in their faces and attitudes, and with these the good speaker reckons as he goes along. A written talk, at best, can be nothing more than a monologue that does not admit of change to suit the circumstances and that leaves the speaker helpless in case he meets with some unforeseen conditions. It gives no training for most of the needs in business, in government, or in the church.

The time frequently spent in writing and memorizing a talk could well be devoted to further thought-gathering, better organization, and more thorough mastery of the subject. In fact, it is much easier to write on a subject that is not thoroughly understood than it is to talk it. The necessity of preparation cannot be stressed too much. Non-preparation is the besetting sin of the public speaker in our Church. In our trust in the Lord to bless us with His inspiration we frequently forget the necessity of self-effort and the fact that we will have more claim on His blessing if we have done all we can for ourselves.

How may we plan the two and one-half minute talks in class? We can discuss the theory of thought-gathering, organization, and delivery. Then we can assign a subject for informal discussion in class and then assign the same subject, or a phase of it, for two and one-half minute talks. If three or four are to give two and one-half minute talks on the same day, no one should hear any of the speakers who have preceded him, in order that his own effort may be independent. Then, after all the talks have been given, the teacher, or another, should, first of all, indicate the strong points and the weaknesses in the ideas, thought-arrangement, and delivery, and will ask the class how they think the talk could have been strengthened and bettered, and will, himself, offer constructive criticism, taking great care to appreciate everything that was good, and to encourage and give incentive for further effort.

PAGEANTS FOR SPECIAL OCCASIONS

Write to "Pageant Publishers" 1228 South Flower Street, Los Angeles, California, for a catalog of pageants, if you are interested in the production of a special program for Christmas, Thanksgiving, or Easter.

The Lorenz Publishing Company, 501 E. Third Street, Dayton, Ohio, and The Standard Publishing Company of Cincinnati, Ohio, publish pageants also.

Sample copies can be purchased for a small sum.

The best way to do, is to send to these companies for catalogs and then select from the catalog the program or pageant which seems best suited to your purpose. Send for a sample copy enclosing the money with your order.

When the sample arrives study it carefully for the purpose of determining whether it is in harmony with Latter-day Saint principles of the Gospel and if it is suitable for your purpose. If so, you are safe in ordering the quantity you need.

If any of these sectarian or commercial pageants are used, it will be necessary for you to scrutinize them carefully not only to make sure they represent Biblical characters, sacred situations and principles with propriety and in harmony with Latter-day Saint ideas, but also to make sure that in costuming, accuracy and truth are present. For example, the instructions for costuming may try to tell you how to put wings on the angels. Latter-day Saints believe angels do not have wings. The Angel Moroni had none, nor did any of the other heavenly messengers who have appeared to Latter-day prophets.

Then, too, the policy adopted in presenting pageants in the Tabernacle in Salt Lake City is never to attempt to represent the Father or the Son visibly as personages on the stage. The reasons for this are that no human beings can be found who can do justice to these characters and it is certain that human concepts of Deity are so inadequate as to make it impossible to represent Them properly. Therefore, it is best not to make the attempt.

A SUGGESTION FOR SUNDAY NOVEMBER 8TH

In February 1932 at Geneva, Switzerland, there will be held another world

wide Disarmament Conference. It has been suggested that the themes of speakers who take part in Armistice Day Celebrations, during November, 1931, stress, in connection with the honor due all those who helped to achieve the Peace of 1918, this world wide movement towards a more lasting peace.

At this time when the effectiveness of the Democracies of the world with their great fundamental principle of Government "by the people" is being questioned it is well that our people discuss freely great world problems. Democratic peoples surely feel that great world problems may be settled in a more lasting fashion, if they are settled in accordance with the will of the people. Latter-day Saints believe firmly in the coming of a better world. One of their missions in the earth is to help bring that about.

It is suggested that on Sunday, November 8th, the regular two and one-half minute talks feature discussions for the importance of the Disarmament Conference. To this may be added a five minute talk upon some appropriate phase of the subject. That the remarks may be in keeping with the Sunday School spirit, it is suggested that the text of these talks be either Isaiah 2:2-4 or the Tenth Article of Faith.

THE CONTAGION OF CHARACTER

"His title and positions make the Sunday School Superintendent conspicuous in the eyes of the boys and girls who constitute the school membership. The fact that he was deemed well-fitted for the office of superintendent, leads them to regard him as worthy of emulation. In him, character is supposed to be at its best. He has been set upon a pedestal and boys and girls will esteem him an "ideal." Whatever his character may be—it will be "caught" by some who accept him as their pattern. What he really is, in character, becomes contagious, and whether he realizes it or not he will have followers. What he says will not count so much as what he does. His reactions, his choices, his habits, his manner, his daily walk—what he unconsciously does will reveal his character. Nobility and uprightness will make its righteous impress upon youth who are in the character-forming period: and, vice versa, unworthiness will leave its debasing impress—for character is contagious."

—S. S. Executive.

The anti-prohibitionists say: "Beer will put millions to work."
Yes; not only to work but to ferment.

TEACHER TRAINING



George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard

WORK FOR JANUARY, 1932

The Art of Questioning

Importance of Basis of Facts:

Nothing kills interest with such certainty as asking a class a series of questions they cannot answer. This is frequently done. Facts are called for which the students have not studied and consequently do not possess, or the class is asked to draw conclusions based on facts of which they know nothing. There are two ways of avoiding this condition. The questioning period may be preceded by 'directed study' period or by the home study of some lesson (problem) that has been previously assigned.

And of a Plan of Procedure:

The teacher should then come to class with a carefully prepared plan of procedure. He will try to foresee difficulties and be ready to offer help and lead the thought of the class. On coming to class he has definitely in mind the goal he has fixed. This is embodied in his plan. He has learned all he can of the experience of each student and he is alert to learn more of that student's experience during the class hour. He will endeavor to make an immediate connection between this experience and the plan in his mind in order to lead the students to the desired objective. To aid him, he has planned a series of major thought questions, never more than eight or ten in number and frequently not more than half that many. The answers to these questions lead to the objective which must be kept constantly in mind.

With allowance for Spontaneity:

In preparing the questions, questions that will be asked by members of the class and the various points that will be raised during the discussion cannot all be anticipated. Subordinate questions must be left to spontaneous improvisation. In this respect the course of the teacher is similar to that of a mountain climber who decides on the path he is to take to the top of the mountain, his objective, and who, though he may momentarily be turned away from it, constantly returns to it until the goal is attained.

Questions Should Raise Problems and Guide to Solution:

The solution of the problem that has been studied by the class, at home or in the "directed study" period in the Sunday School, is the objective or aim of the

lesson. The first question put to the class by the teacher calls for the answer to the problem, that is, for the objective, the aim, the truth he desires to teach in that lesson. The answer to the question may bring out one or more conclusions which members of the class have already arrived at, or may reveal the fact that no one has reached a conclusion, in which case the framework of thought questions is ready for use. "They are meant to lead the students by 'easy stages' through the solution of the problem that has proved too difficult for them."

Stimulate Group-Thinking:

The teacher is now faced with the most difficult of all tasks, that of "guiding group thinking." Having made sure that the problem has been clearly grasped, and having secured all answers arrived at, but without discussion in support of them, he may now proceed in one of the following ways:

Guide Group-Thinking:

If a number of answers have been submitted, he will ask those who have offered them how they reached their conclusions and, in the ensuing discussion, he will endeavor "to keep arguments so evenly balanced as to maintain a high degree of suspense." Then, "After all facts favorable to weak or incorrect views are known," he will allow advocates of the right view to speak without hindrance until their point is won if they are able to carry it to this point. If not, he will "help them to do so by citing facts that may have been overlooked."

"If the entire class has reached the same conclusion," he will "offer one or more plausible alternative answers, with arguments, strong enough, if possible, to establish doubt." Part of the class will probably yield to the argument presented by the teacher. If they do, he will let them continue to defend it until this view, or the one held by the class, is proved to be correct.

Expedients For Arousing Class Action:

"If no answer of any kind is submitted," the teacher will "put to the class, in order, the list of questions that has been prepared in advance." In case any one of these questions should prove too difficult, he will "use illustrative material, thus changing from generalized or abstract thinking to that which is concrete. If the class is still unable to answer the question, he will suggest one

or two possible answers, allowing the class to test them in open discussion until the right one is found. If they still fail, give the right answer, with reasons in full, allowing the class to decide as to soundness of conclusion."

Characteristics of Good Questions:

When definite conclusions have already been arrived at before the discussion begins, the teacher will have occasion, at times, to make use of one of the questions planned in advance, and in all discussions he will have some occasion to make use of improvised questions. In formulating these questions, he should take care that they call for thinking and lead the thought, directly or indirectly forward, step by step, to the solution of the problem, to the objective. They should be interesting and, when possible, novel, striking, and challenging in form, and they should not suggest their own answers.

Arranged in a Progressive Series:

"In good questioning, one question naturally grows out of another, so that the series develops step by step the truth contained in the lesson, and brings it to the mind of the (student) as a complete whole."

"Yes" and "No" Questions, good—if—!

During the discussion, the teacher should require all opinions to be supported by facts. However, he will rarely ask a fact question except when the discussion will actually turn upon the fact that is being overlooked and, even then, a subordinate thought question may bring out the fact or facts necessary for the drawing of the right conclusion. He will ask questions permitting of a "yes" or "no" answer only when a judgment is involved and then will require the reasons in support of this judgment.

Text-free Mastery of Subject:

He will be constantly alert to interpret the mind of the student and the group thinking of the class. That he may be entirely free to do this, he must in no degree be dependent upon a text, and his mastery of the subject should be far superior to that made possible by the text alone.

References Readily Available in Class:

The text, other books, and, perhaps, periodicals, should be available in the class for reference, and consulted whenever there is a question that needs to be settled. If such use is made of text and other material students will acquire the habit of bringing the various books to class.

Clearness Imperative:

Questions should be clear and so definite that they can have but one possible

meaning. A question should not in reality include two or more questions, and it should be reasonably brief. Questions, too, should be suited to the age, the understanding, and the experience of the student.

Don'ts:

The first question that is asked should be striking, especially challenging, and should be addressed to a student already alive and eager. His enthusiasm will spread to the class. Though it is well to address questions to inattentive students at times, it is also dangerous. Nothing is so deadening as a question put to someone who cannot answer it, and this danger is multiplied by asking the question of several who, through lack of preparation, of sufficient thought, or of inability, are unprepared to reply. Neither should questions be asked of the class as a whole which the teacher may be reasonably sure in advance they cannot answer.

Do not repeat questions.

Do not repeat answers. When a question is being answered, be interested. This interest must be genuine, and is not revealed by comment, but in the attentive manner of the teacher.

Questioning Should Provoke Questions:

Questioning by the teacher should lead to the asking of questions by the students and these should be addressed to the class.

The Sunday School teacher should read as many of the references given as possible, because "Skill in the art of questioning lies at the basis of all good teaching."

Assignment For Union Meeting

To Stake Superintendents:

Have each department state a problem and the desired solution or objective in connection with some lesson for the coming month. Have them also prepare a framework of thought questions or a plan of procedure for directing the class discussion of the problem, and let them present in Board Meeting the matter they have prepared as a preparation for the Union Meeting. In Union Meeting the departmental session will busy itself with the choosing and stating of the problem and the cooperative formulation of a framework of questions.

This work should be preceded by a theoretical discussion in Board meeting led by the one in charge of teacher training.

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The Children's Period in the Kindergarten Department

The following illustrates how questions may be used in the Kindergarten Department. It will be noted that the questions asked meet many of the important requirements set forth above: They are clear, arranged in a progressive series, draw upon a fund of facts already in the minds of the pupils, are adapted to the age and understanding of the class, lead to the establishment of the objective, present problems, etc.:

On the first Sunday of each month we have what is called "The Children's Period." On this day the children do most of the talking. The little ones love to express themselves. It is through their

expressions that we test our teaching, that we know impressions have been made.

By song, story, gem and picture we recall to the children's minds on this Sunday, the Gospel principle contained in the lessons of the past month.

A picture that was used in the teaching of one of the lessons is again held before the group. For instance, "The Widow's Offering." The teacher may ask questions such as these: Which is Jesus? As He sat by the money box here in the temple what did many rich people do? When the widow came along how much money did she give? How does the picture tell you that she was poor? What did Jesus think of her gift? When little folks in our Church have ten cents of their very own what part of it should they give to the Father in Heaven? How do you feel when you have paid your tithing? Thus the children express in their simple answers, the truth which was developed in the story.

For each lesson of the past month a picture is shown to recall the truth taught and to stimulate expression. A review of the songs, gem and rest exercises are also helpful in the recall.

DIME FUND HONORABLE MENTION

The following Sunday Schools honor themselves by closing up their Dime Fund Collection on September 20, 1931 with 100% record:

Eden, Liberty, Huntsville, Middleton, Pleasant View, North Ogden, Ogden 4th, 6th, 7th, 8th, 13th, 20th, 21st, and the Stake Board of Ogden Stake.

Hollister Ward of Twin Falls Stake.

Booth Valley, Riverside and Thatcher Wards of Bear River Stake.

Wilshire, Lankershim, Mar Vista, and El Segundo Sunday Schools of Hollywood Stake.

Almy, Hilliard, Oakley and Woodruff Sunday Schools of Woodruff Stake.

Bluff and Moab Sunday Schools of San Juan Stake.

Eleva and Onalaska, Wisconsin; Cleveland and Columbus, Ohio; Grand Rapids and Lansing, Michigan; Bloomington and Logan Square (Chicago), Illinois; Muncie and South Bend, Indiana; and Sioux City, Iowa, Sunday Schools of the Northern States Mission.

Banida and Treasureton Sunday Schools of Oneida Stake.

Oakley 2nd Ward, Oakley Fourth Ward of Cassia Stake.

Morgan North Ward and Peterson Sunday Schools of Morgan Stake.

The following Sunday Schools of the California Mission: Arizona District—

Bisbee, Pomerene, Prescott, Superior, and Tucson; Fresno District—Bakersfield, Fresno, Merced, Modesto, Visalia; Long Beach District—Anaheim; Los Angeles District—Santa Barbara, Ventura; San Francisco District—Mill Valley and Pittsburg; San Bernardino District—Ontario; Nevada District—Lovelock, Nevada; San Jose District—Salinas, and Monterey; Sacramento-Gridley—Orlando and Union Board No. 1.

Cherry Creek, Daniels, Reynolds, Ridgedale, Washakie, and Woodruff Schools of Malad Stake.

Bountiful First, Bountiful Second, Centerville First, Centerville Second, Farmington, North Farmington, South Bountiful, West Bountiful and Val Verda—all the Sunday Schools of South Davis Stake.

Lancaster and San Diego California and Whitewater, Arizona Sunday School of the California Mission.

Legrande Ward, Liberty Stake.

Twin Groves Sunday School of Yellowstone Stake.

Kimberly and Hollister Sunday Schools, Twin Falls Stake.

Bern, Cokeville, Montpelier First and Wardboro Sunday Schools of Montpelier Stake.

Pocatello Second, Fourth and Sixth Wards of Pocatello Stake.

(Superintendent Department continued on page 663)

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

LASTING BOOK VALUES

"All books making any pretensions to be ranked as literature may be divided roughly into two classes—those which are read by everybody for a little while and then die and are forgotten and those which are read by somebody forever. It is worth while to note that when you read the popular novel of the hour you soon forget its characters and scenes, while those of the higher grade of novels may live in the memory, as familiar friends, for a lifetime. You can find pleasure in reading "David Copperfield" over and over again. It has a depth and a vitality that never wear out. Here, then, is one general law by which literary greatness may be measured:

"The greatest art is that which gives the most lasting pleasure to the largest number of people.

"Since we all wish to get as much pleasure and benefit as possible from books, shall we hold ourselves bound to read only those of supreme merit under the foregoing law? Shall we, like Mrs. Blimber, dwell all our days with Cicero in *Tusculum*? Certainly not, unless we desire the fate of little Paul Dombey, who died prematurely, or of the unfortunate Mr. Toots, who, when he began having whiskers, left off having brains. The forcing process does nothing but harm.

"For little children the natural introduction to good literature is through simple works of universal appeal, such as Bible tales, legendary history, fairy tales, and the like. These interest the child because they appeal to his imagination and can be understood without study or experience. Children on the threshold of the 'teens can get most enjoyment and benefit from poetry such as Longfellow's, which is simple, sincere, full of moral inspiration, and from juvenile tales about children a trifle older than themselves, such as Miss Alcott and some of her successors have written. For young men and women who have not had much schooling, the natural approach to the higher things of literature is through well written romances of adventure or sentiment. For the adult reader of limited education, it is usually through the popular novel of the hour, or through the lighter kind of historical novels, opening up the way for Scott, and later for books requiring study and intellectual growth

for their enjoyment."—From "How to Judge a Book," by Edwin L. Shuman.

"THE CHILDREN'S BIBLE"

The Bible is the standard source book for all Christian religions. The honest endeavor of all who are interested in the religious development of children or adults for that matter, is to have them become familiar with the beautifully told truths of that holy book.

It is sometimes difficult to induce children to read the Bible itself. So many writers have prepared various Bible stories, and stories of the Bible. Some are poor, some indifferent excuses for the rich narratives in the Bible itself, but there are many that are so presented that the Bible stories are made vital and the reader not only is helped to an understanding of the beauty and truth of Bible narrative, but has an interest awakened which will result in a reading of the Bible itself.

I have just finished the examination of a book which comes clearly within the last class. It is prepared by Henry A. Sherman, head of the department of religious literature of Charles Scribner's Sons, and Charles Foster Kent, Woolsey professor of Biblical literature in Yale University. The title is "The Children's Bible," the selections have been carefully chosen, and the stories well told, and many direct quotations are used.

There are sixteen beautiful pictures in color, all full page excepting one, and sixteen full page pictures in duo-tone.

The book is attractively bound, the front cover having a colored picture entitled "The Lord is My Shepherd." The end papers are appealing, and all in all the book is one that will appeal very strongly to the youngsters. There is only one regret I can express and that is that there are no "stopping places" as one child expressed himself. The book would look "easier to read" if there were some white space at the bottom of some of the pages. As it is, story follows story without a break. In spite of this, the book is very worthwhile, and will make a very valuable addition to your Sunday School or home library.

Published by Charles Scribner's Sons Company of New York, price \$2.50. It may also be obtained of the Deseret Book Company, Salt Lake City, Utah.—T. Albert Hooper.

SECRETARIES



A. Hamer Reiser, General Secretary

UNION MEETING ROLL AND MINUTE BOOK

If Stake Secretaries have not yet found a satisfactory system for keeping a roll of attendance at and the minutes of Union Meeting, they are asked to consider the Deseret Book Company's Teacher-Training Roll and Record book which can be purchased for 50 cents. This is a press-board bound book, 8" x 10", having 40 pages for rolls, each page ruled for 30 names. A 20 page section with record-book ruling is provided for minutes. The last section of the book contains old style teacher-training monthly report forms. This is the only section which has no utility at present. The book formerly sold for 65 cents.

The roll section is large enough to serve for two or three years.

The use of this book is not obligatory, but wholly optional. It is described so stake secretaries who have not yet found a satisfactory system of keeping Union Meeting Rolls and records and who desire to keep them bound together in one cover, can consider the suitability of this book.

REPORT MONTHLY

To report monthly is the obligation of every Sunday School secretary throughout the Church. The new monthly reports are easy to compile. They have been received with favor and enthusiasm everywhere. The General Board has studied the September reports with great interest and profit.

Stake secretaries are urged to use the ward reports as means of measuring the standards and efficiency of every school.

Ward Superintendents should study their schools carefully as revealed by the monthly reports for the purpose of bringing every feature up to standard.

The most noticeable deficiency of the September report was **enlistment rolls**. The names of all persons residing in the ward should be found upon the Sunday School records. Those enrolled are entered upon some class roll. The names of the unenrolled should be classified into groups according to the departments to which they would belong, if they attended Sunday School. The names thus classified become the enlistment rolls of the

various departments, and the number of persons whose names appear upon each department's enlistment roll should be reported on the monthly report along with the number enrolled in each department.

The total number enrolled on all rolls plus the total number of names on the class enlistment rolls must equal the ward population report, if you are **accounting for everyone**. And this you should be doing, for that objective, to **account for everyone**, is permanent—it's here to stay like death and taxes. So let's get the upper hand on it right now.

Sunday Schools begin "promptly at ten in the morning." Tell your superintendency you want to report your school 100% perfect in this feature this month and every month to come. You can help form this good habit for your school.

Likewise—strive to eliminate tardiness. Ask your superintendency to enlist the cooperation of the chorister and organist, every other officer and teacher and all the pupils to demonstrate the inspiration and enthusiasm which can come from applying 100% perfectly the words of the song "Never Be Late". If this is made a ward-wide objective for one month, the results will be so glorious your officers and teachers will want to make it permanent. Imagine how wonderful it will be to have your school's photograph taken and sent to the Instructor for publication as the Sunday School which has had not one single person tardy for months and months and months. Look out—remember what happened to Enoch's city! But don't let that deter you.

* * *

Then remember 15 minutes for singing practice is the standard. Reach it in November.

Two two and one-half minute talks every Sunday is standard. Make the standard in November.

* * *

Remember, too, standard schools can show (1) a superintendents' council meeting in preparation for every Sunday School session; (2) at least one report and business meeting each month and (3) good attendance at Union Meeting.

* * *

Yes,—secretaries—of course, all this

depends upon the leadership and executive ability of the superintendency. For this reason, the General Secretary swallows his usual modesty and urges you to place these Secretaries Department articles in the hands of your Superintendency. Please tell them the General Secretary invites them to read the whole story, for he hopes to show the General Board your ward Monthly Report for

November with every feature reported "standard".

Yes, someone may ask: "Brother Reiser, this seems too good to be true. Are you sure the reports are correct?"

To which your humble servant will reply, "Yes, indeed, Latter-day Saint Sunday School secretaries' words are as good as their bonds. They tell the truth, the whole truth and nothing but the truth."

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

The Chorister and Organist in Union Meeting

There is great need for uniformity in the music activity of the Sunday Schools. No doubt there are many schools which are fortunate in having the services of choristers or organists, or perhaps both, who are capable of conducting successful music work in their own way. Surely the work of such would be just as effective if they conducted it in accord with the General Board's recommendations, and in addition they would give to the whole work the strength which comes from uniformity. There is possibly no department wherein the change of officers occurs with greater frequency than in the work of the choristers and organists. For that reason, and because the General Board Committee feels the need of establishing uniformity, this year's work will have to do primarily with fundamental problems of Sunday School music.

It is urged that choristers and organists attend Union Meeting. It is further recommended that a department for choristers and organists be conducted in every Union Meeting. Various plans have been suggested and many tried for improving our work outside of Union Meeting, but as yet no plan has been invented that takes the place of consistent, efficient Unions. In visiting the Sunday Schools the Board finds that the best work is being done in those stakes which are

able to keep up interesting Union Meetings; the discussion of department problems by all choristers and organists in the stake results in a stake solidarity and ward efficiency that cannot be secured in any other way.

To lay a foundation for the coming year's discussions, it is recommended that the choristers and organists consider together the problems of their relationship and duties, as follows:

The chorister:

- a. His calling.
- b. His responsibility.
- c. His duties.
- d. His limitations.
- e. His relationship to the organist.

The organist:

- a. His calling.
- b. His responsibility.
- c. His duties.
- d. His relationship to the chorister.

The importance of preparation:

- a. In work which they share together.
- b. Individual preparation.
- c. General cooperation.

Information and ideas for the discussion can be found in the Handbook and in the experience of any veteran Sunday School worker who has kept in touch with the progress of the work. A definition of the above items is indispensable to successful music work in the Sunday School.

ECONOMY

Teach economy; that is one of the first and highest virtues; it begins with saving money.

Teach children to earn; teach them to save their earnings and to be economical in their spending.

Teach economy, one of the first and highest virtues.—Abraham Lincoln.

Song of the Day

Dedicated to Geo. D. Pyper

Words by
BERTHA A. KLEINMAN

(All rights reserved.)

Music by
TRACY Y. CANNON

Con moto. mf

1. Be - gin the day with smil - ing, And cap it with a song: No
2. In - voke the day with sing - ing, And close it with a prayer. Though

bet - ter way of whil - ing The win - try days a - long; For
bit - ter tears are sting - ing, And night is ev - 'ry - where. Live

though your heart is breaking, And all the world is gray, A
for the dawn's re - turn - ing, And meet it with a dare, A

thousand hearts are ach - ing For cour - age you can say.
thousand hearts are yearn - ing The cour - age of your prayer.

CHORUS.

Allegretto. mp.

Then give the world your smil-ing, And give the world your

Then give the world your smil - - ing, And give the world your
song: No bet - - ter way of whil - ing The

song: No bet - ter way of whil - - - ing
win - - try days a - long..... A thou - - sand hearts are

the win-try days a - long. A thou-sand hearts are
need - - ing The sun - shine you can bring; Then, while your

own is bleed - - ing, Smile on, smile on and sing.

GOSPEL DOCTRINE

General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

THE BREADTH OF MORMONISM

The Course of Study for the year 1932 is called the **Breadth of Mormonism**, and will be ready for distribution in Quarterly form beginning the latter part of November. Teachers are urged to order in advance as many copies as will be needed by the members of their classes.

The forthcoming lessons will aim to convey the following truths with respect to Mormonism:

When fully revealed it will encompass all truth—religious, scientific, social, etc.

It is as broad as the Universe.

It recognizes the laws of Nature as the laws of God. It recognizes science as a co-partner with religion in the discovery of truth.

It is not incompatible with scientific discovery.

It encourages search for truth.

It accepts new truth as rapidly as it is made known.

It does not constitute a court to pass upon the merits of scientific doctrines.

It announces the restoration of the Gospel in modern times.

It recognizes God as the veritable Father of man, and man as a literal child of God.

It recognizes Christ as the Redeemer of the world.

Its chief purpose is to provide for man's happiness—here and hereafter.

It is conducive to proper living.

It makes men better fathers, husbands, and citizens.

It meets every human need.

It proclaims the resurrection and eternal progression of man.

It teaches that man will be judged strictly according to his merits.

It provides for the eternity of the family relationship.

It recognizes man as eventual master of the universe.

It is the veritable Gospel of Jesus Christ.

It is the only means by which men can be saved and exalted in the Kingdom of God.

Subjects

Following is a list of the subjects that will be discussed for the first six months of 1932:

1. Preview.
2. Vitalized Religion.
3. Breadth in Religion.

4. Man's Inability to Discover God.
5. How to Know God.
6. The Nature of God.
7. Relationship of Man to God.
8. Man's Premortal Existence.
9. The Nature of God's Commandments.
10. The Son and His Mission.
11. The Savior's Mission to the Nephites.
12. Christ's Appearance to Joseph Smith.
13. The Book of Mormon.
14. Authority to Act in the Name of God.
15. Man's Part in His Own Salvation.
16. Honesty in Thought and Action.
17. Initiatory Requirements.
18. Sacredness of the Human Body.
19. The Marriage Covenant.
20. Life Beyond the Grave.

Each of the above subjects will be fully discussed in the Quarterlies. Moreover, accompanying most of the lessons will be a list of references which will provide for a still further treatment of the subjects. The following points should be emphasized by the teacher in the lessons for January.

First Sunday, January 3, 1932

Lesson 1. Preview.

Text: Sunday School Lessons, No. 1.

This lesson is a general preview of the year's work, and should be treated as such. It is not intended as a discussion of the various points mentioned. The teacher will do well, therefore, to treat the subjects merely as forecasts of the more detailed treatments that will follow. An excellent opportunity is afforded to arouse enthusiasm for the year's work.

The following topics are discussed in the Quarterly: Authorized Representative of God; Law Based on Verities; Man's Relationship to God; Man's Premortal State; Nature of the Fall; Atonement of Christ; Resurrection and Future Life; Practical Religion; Sacredness of the Body; Marriage; The Home; Loyalty to Country; Education; Omnipotence of God; Value of Truth; Message of the Church.

Second Sunday, January 10, 1932

Lesson 2. Vitalized Religion.

Text: Sunday School Lessons, No. 2.
The chief purpose of this lesson is to

show that the Church is prepared to provide for every natural interest of its members—religious, physical, social, etc.

Topics for discussion: Knowledge of God; Proper Living; Opportunities for Activity; Missionary System; Sacrament Meetings; Sunday School; Church Seminaries; Primary Associations; Mutual Improvement Associations; Relief Society; Priesthood Organizations; Unequalled Opportunities; Personal Knowledge of God.

Third Sunday, January 17, 1932

Lesson 3. Breadth in Religion.

Text: Sunday School Lessons, No. 3.

Breadth in religion must not be confused with carelessness and indifference. The Church has been accused of being narrow because it makes very definite demands of its members. The truth is that law is always exacting; otherwise it would not be law. True breadth is an eagerness to learn the truth and accept it.

Topics for discussion: The Term "Breadth" Misapplied; Effect of Sectarian Dogmatism; Abandonment of Controversial Doctrines; Greater Liberality of

Thought; Invariability of Law; Law Applied to Salvation; True Breadth in Religion; The Price of Salvation.

Fourth Sunday, January 24, 1932

Lesson 4. Man's Inability to Discover God.

Text: Sunday School Lessons, No. 4.

Men, the world over, have very definite opinions with respect to the existence of a Creator. The fact is that man of himself is unable to discover God and, therefore, without divine assistance, man would forever remain ignorant of him. The man who says there is no God is totally unable to prove his assertion. On the other hand, a few have actually seen him.

Topics for discussion: Opinions Concerning God; Widespread Error; The Problem Unsolved; The Athanasian Creed; Efforts of Modern Scholars; Scientists not Agreed; Method of Approach; Man of Himself Unable to Find God; Means to Test God's Existence.

Fifth Sunday, January 31, 1932

Lesson 5. How to Know God.

Text: Sunday School Lessons, No. 5.

Autumn

By Grace Ingles Frost

Autumn has a regal tread,
 I heard her step one day.
 She passed me on a mountain path,
 But did not glance my way.
 She pointed to the western sky,
 And lo, it burned like flame!
 Her hand caressed a maple leaf,
 And crimson it became.
 I followed through the wood and when
 She came unto the wold,
 I saw her raise her wand and turn
 The grasses into gold.
 She paused beside a garden plot,
 To tell the plants a story,
 And when she left, the asters all
 Wore haloes of her glory.
 Where'er she looked, where'er she stepped,
 She beautified the way.
 Oh, I was fortunate to meet
 With Autumn on that day;
 For life had barren grown and sere—
 A thread-bare tale for me,
 Which her majestic touch restored
 With new divinity.

MISSIONARY TRAINING



General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Charles H. Hart

MISSIONARY TRAINING CLASSES TO START IN JANUARY

Seventies to be Responsible for Teaching

Seventies quorums in various wards and stakes will assume control of the special missionary classes on the first Sunday in January, under the new plan whereby prospective missionaries may receive without additional expense or inconvenience a more extended course of instruction than can possibly be given in ten days at the mission home.

Already the course is being prepared by the First Council of Seventy, which announces that the first 16 lessons are now completed. The First Seven Presidents of Seventies will have charge of lesson preparation subject to approval by the Council of The Twelve.

The missionary class is to be organized by the bishop who will cooperate with the presidents of Seventies quorums in choosing from the quorums those men who are

best adapted to labor with prospective missionaries. These men are to form the class which the new missionaries called by the bishop are to join.

Stake classes are favored in places where the wards are compact enough.

It is not necessary that only Seventies may teach the class, but they are responsible for making the class successful. The new class will be subject to the Sunday school within the ward in the matter of discipline, records and teachers, as is the Gospel Doctrine class. The present missionary committee department on boards will still be responsible for supervision of the missionary classes.

The new lessons for the class will be ready for the class at its beginning in January and will be issued in pamphlet form, quarterly as are lessons for other Sunday school classes. These will be available the latter part of November. The teachers' outlines will appear in The Instructor for December.

Superintendents

(Continued from page 651)

ADVANCEMENTS

We again print the advancement chart which should assist Superintendents in organizing the 1932 Sunday School Classes. It should also assist in ordering 1932 lessons.

Note on the chart that the 1932 Kindergarten four year old pupil comes from 1931's three year olds whose names are on the Cradle Roll.

1932's five year old is 1931's four year old; 1932's six year old is 1931's five year old; 1932's seven year old is 1931's six year old, and so on throughout all departments.

The change from 1931 classes to 1932 classes can be made with a minimum of confusion, if some such plan as this be followed:

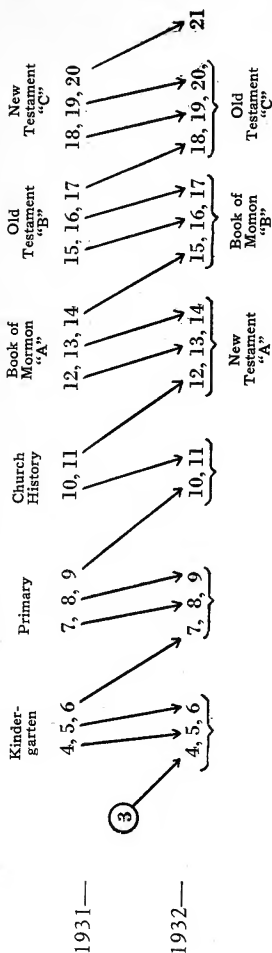
On December 20, 1931, the teacher of the Primary class whose ten year old pupils are to go to the 1932 Church History class as first year students,

should have copies of the Church History "Lessons" for the first quarter with their names written thereon. To each of these pupils she will deliver the "Lessons" bearing his name. She may then say: "Those of you who have received Church History quarterly with your name upon it, will report next Sunday to Brother (or Sister) _____'s class, which will sit (and then tell where the class will sit) during the opening exercises. All others of you will remain in this class. If printed "Lessons" for the Primary Department are subscribed for by the older Primary Department pupils, these should be distributed at this time.

In the Church History class on December 20, 1931, the teacher should have Church History January 1932 "Lessons" for the first quarter and New Testament 1932 "Lessons" for the first quarter. Upon the former should be written the names of the 1931 (ten year old) Church History pupils who in 1932 are to spend their second year in that Department.

To the 1931 eleven year old pupils of

ORGANIZING 1932 CLASSES



the Church History Department, who are in 1932 twelve years old, and who will take the "A" course to be offered in 1932 by the New Testament Department, should be given the New Testament "A" 1932 "Lessons" for the first quarter, upon which their names have been written.

The same process may be followed in the other departments.

Where Christmas exercises are held December 20th, the advancements should be made December 27th.

The carrying out of this plan presupposes the ordering of subscriptions to 1932 "Lessons" in proper quantities for each department, so as to assure delivery to each school before the last Sunday in December. The subscriptions should be paid for in advance at the time of ordering.

The plan requires the writing of the pupil's name upon the "Lessons" of the department to which he has been assigned beginning the first Sunday in January, 1932, thus designating definitely one week in advance each pupil's class assignment. If each pupil understands clearly beforehand to which class he is assigned for 1932, and if each teacher has a list of his 1932 pupils as a guide to follow in welcoming his pupils to their seats in the opening exercises, the new courses can be taken up with a smooth transition from the old.

WHAT DO YOU SEE?

"How different is my vision since I have been properly fitted with eyeglasses," recently remarked a friend. She spoke of several things the beauty of which she had never realized. At the same time she admitted that with better vision she had had revealed to her defects she had never before discovered. For instance, she never knew that her father had wrinkles until she wore glasses.

The bright but mischievous boy had it right when he reported that he had a new beatitude. "What is it?" asked the teacher. "Blessed is the man who doesn't see everything," replied the boy.

What a fine thing it would be if we could get glasses that would magnify the good qualities of those who are about us in our homes, our schools, our classes, and which would minimize the things less desirable.

"Did you ever say, 'He is a good man, but—,' etc.

Train yourself to see the good in others. There is a lot of it that escapes us unnoticed.—S. S. Executive.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

INTRODUCTION TO YEAR'S WORK

This course of study is planned for students of senior high school and college ages (18, 19, 20 years old). It is assumed that all the students who take this work will have finished the courses treating the great characters of the Old Testament and the course dealing with the historical aspects of the Old Testament. In addition to the above mentioned work on the Old Testament the students have finished courses in the New Testament and the Book of Mormon. A knowledge of Gospel fundamentals, therefore, should have been well laid.

It is never wise for an instructor to assume that his students know too much, but on the other hand there is nothing more killing to effective teaching than the rehashing of thread worn material. For an instructor to give out the impression of repetition of material is also killing. A study of the Old Testament in our Sunday School can never become exhaustive—the Old Testament is too big for that. One can, though, exhaust the patience of the most earnest students by having no new outlook. This is not said to discourage the instructor, for the welfare of the instructor is as much a concern as the welfare of the students. If the Sunday School system can build up inspiring instructors its main objective will have been accomplished. Given inspired and well trained leaders the greatest problems of Sunday School will have been overcome.

Experienced and successful teachers feel weak in the presence of young, alert, enthusiastic minds. The wise instructor will think more of guiding and directing and furnishing stimulus for these minds than of attempting to preach and bore in the morals of the lesson. In other words keep constantly in mind the rather mature outlook which most of your students will have. Teach "up" rather than "down."

The lessons will attempt to bring out the "bigger" or "broader" aspects. Please do not misunderstand us. By "bigger" and "broader" we merely mean that the great fundamentals are taken for granted.

We trust that all the teachers in the department will equip themselves with **The Instructor** so that they may profit by having access to the material there fur-

nished as aids to teaching and a better understanding of the lessons. Do not become slaves to the ideas presented nor to the scheme or lessons outlined. They are offered only as suggestive aids. Accept them in the spirit they are given. If your material is better or your lesson arrangement more adequate, use, of course, the better. After much study and with the help of the Good Spirit you will find this year's lessons a joy to you. With these lesson suggestions go forth our prayers that you may have a successful and happy year's work!

LESSONS FOR JANUARY, 1932

Course C—Ages 18, 19 and 20

First Sunday, January 3, 1932

Lesson 1. Prophets: Their Place in the Gospel Plan.

Text: Sunday School Lesson, No. 1.

Reference: Talmage, "The Articles of Faith," Lecture XI.

Objective: To show the place of prophets and prophecy in the Church. (In theory, if the concept of revelation is accepted the medium through which the revelation may be received must also be accepted. Logically the prophet is only one of many possible mediums, such as a council, the whole body of the organization, by lot, etc., but in the Church of Jesus Christ of Latter-day Saints the prophet is the accepted medium.)

Suggestive Lesson Arrangements:

I. The Word Prophet.

- a. Its various meanings.
 1. The Greek meanings. Plato's definition.
 2. Its Old Testament Meaning.
 3. The Mormon meaning.
 4. Its common meaning.
 - (a) A predictor, e. g. weather prophet.
 - (b) A corrector of evil conditions, e. g., a Russian mad man for the Glory of God.
 - (c) A reader of signs or symbols, e. g., an Augur of Ancient Rome, a Taoist Priest of China, a soothsayer.

II. The Prophets of Ancient Israel.

- a. Leaders of the people.

- b. Teachers and Instructors.
 - c. Foretellers.
 - d. Explainers of the Gospel ideals.
- III. Prophets in the Church Today.
- a. The Prophet of the Church.
 - b. The other general authorities who are sustained as prophets.
- IV. The Prophet or Prophets in theory when considered in connection with the concept of revelation.

Lesson Enrichment:

In this lesson the first question presented for study is: What is a prophet? G. Adam Smith, Volume One, *The Expositor's Bible* (Twelve Prophets), page eleven says: "In its native Greek tongue 'prophet' meant not 'one who speaks before,' but 'one who speaks for, or on behalf of another.'" Plato says "that the true prophet is the inspired person, himself, he who is in communication with the Deity and who speaks directly for the Deity." Speaking further the author says: "It is in this sense that we must think of the 'prophet' of the Old Testament. He is a speaker for God. The sharer of God's counsels, as Amos calls him, he becomes the bearer and preacher of God's word. Prediction of the future is only a part of an office whose full function is to declare the character and the will of god."

Elder John Henry Evans in his talks over the radio (KSL) on the subject, "Spiritual Experts," which talks were later published in the "Young Woman's Journal" from April to October, 1928, inclusive, in the October number, page 629, says:

"A spiritual expert, is one who has first-hand knowledge of the spiritual world. It may be that he has seen God, or Jesus Christ, or an angel; it may be that he has been visited by a spirit that has once been on the earth, or communed with the Holy Ghost; in any event he has more knowledge of spirit existence in an hour than anyone would be able to gain in a dozen years of the most painstaking study.

"Such a man does not acquire his approaches to life in the same way as ordinary men. The average man receives impressions through the sense organs. He meditates upon these, and then he formulates a rule of life that satisfies him more or less. But all the while he is but groping his way in the dark. He is never sure of his knowledge. But the true spiritual expert, no matter in what age he may live, obtains his information of the spirit world direct from the Lord and his messengers. He is thus lifted up to where he can see general movements. He understands the significance of events, and

their relation to one another. And then he knows for a certainty. There is no wobbling in his utterances."

In the "Book of Life" (Bible Prophets and Statesmen, Vol. 4), it is said:

"The prophets were statesmen and orators and social reformers, but they were more than these: they were the great religious teachers of the world. No religious movement in the world was more important than prophecy. In the Hebrew and Christian religions it furnishes the religious basis for morals, for the worship of one God; for individual religion as over against national religion; for the conception of a personal relation between God and man. Every idea which later Judaism and Christianity cherished as essential came at least in germ from the prophets."

The second question presented is: What is the place of the prophet in the gospel plan?

The answer is given very briefly and fully (Amos 3:7) as follows:

"Surely, the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

See also Deut. 18:18.

Redford, in his book, "Prophecy—Its Nature and Evidence," has said: "The advancement of man, morally and spiritually, has been mainly through the appearance and ministry of exceptional men."

Follow through the history of the gospel plan and show how prophets have always been with the people to lead, teach, guide and direct them.

Point out how universal their teachings have been.

Questions For Teachers

1. Name three essential attributes of a prophet.
2. Is the world today in need of prophets and do we have them?

Second Sunday, January 10, 1932

Lesson 2. Prophecy: Its Place in the Gospel Plan.

Text: Sunday School Lesson, No. 2.

Reference: Talmage, "The Articles of Faith," Lecture XII.

Objective: To show the place of prophecy in its relation to the concept of revelation; its place in the history of God's dealings with man; and its place in the present day Church.

Suggestive Lesson Arrangement:

- I. What is prophecy? (See below in lesson enrichment.)
- II. Prophecy contrasted with scientific deduction.

- a. Pasteur.
- b. Voltaire.
- c. Edison.

III. Prophecy as a gift. (See Doctrine and Covenants, Sec. 46:22 and Seventh Article of Faith.)

IV. Purpose of Prophecy.

- a. To instruct.
- b. To call to position in the Church.

(Note: To be called by prophecy means somewhat more than merely being called by revelation. When one considers the system of advancement in our Church and the recognition of seniority of appointment one can see the full significance of being called by prophecy. Consider a call to the apostleship. A person so called becomes the Junior Apostle. There are at least eleven persons and there may be more between him and the Presidency of the Church. Think of the years of testing, trial, development, growth and experience. Could any other scheme make for more efficient leadership. Note how being called to the apostleship is a call by revelation with the added prophetic potentialities. A call to any office in the Church is a call to everlasting possibilities. A call is a mere beginning—not a call to an office merely but a call to glorious growth and development. If prophecy looks to the future a call by prophecy is a call to eternal development.)

- c. To foretell.

V. Kinds of Prophecy.

- a. Universal—concerning the whole world.
- b. General—concerning mankind or the church.
- c. Particular—concerning an incident, an event, a person, or a given condition.

Lesson Enrichment:

The question here first presented is: What is prophecy as we shall here study it?

It is the mind and will of God concerning His purposes as revealed to His people by His servants the prophets, either through the medium of the spoken or written word.

It is to be differentiated from:

1. The result of scientific insight which enables the scientist through his knowledge of certain natural phenomena to state what will result from a given reaction.

Pasteur, as a result of his isolating bacteria, was able to predict a result if certain methods were employed in the uses of his discovery.

2. The result of an highly developed

moral consciousness which a man may develop in studying the moral decline of a people or nation. The sociologist is able to say what will happen to a people if he finds them given over to immoral practices.

3. The result of genius, or the almost superhuman mind, which enables rare individuals to make known truths that are beyond the knowledge of the people at large. Voltaire was a philosophical genius and dealt with many matters of future importance. Edison, a practiced or mechanical genius, by reason of his knowledge, has been able to foretell developments within the field of his genius.

None of these could predict the coming of a Christ, which would affect the moral and spiritual life of an entire world as did Isaiah.

Our seventh Article of Faith names prophecy as a gift. In Doc. and Cov., Sec. 46:22, prophecy is listed as a gift of the Spirit of God.

The second question is: What place does prophecy hold in the gospel plan?

There are two conceptions of the development of the earth and of the life of man.

1. The naturalistic conception. Here we have the story of man as man has been able to formulate it by his own powers applied to what he has observed.

2. The theological conception. Here man is conceived of as the offspring of God, the earth and all else is prepared by God for his development. Man has been removed from God's presence by sin, but he has not been left without help, because as we are told, (Pearl of Great Price, I Moses 39) "For behold, this is my work and my glory; to bring to pass the immortality and eternal life of man." Redford in his work, "Prophecy," quoting Dr. Payne Smith, says:

"There is, throughout the Old Testament, a special presence of God preparing for the fulfilment of a gracious purpose on His part to restore man to a higher state of perfection and happiness than that from which he fell. The Bible begins by describing man as standing in a nearer relation to God than any other created being on this earth. It describes his first estate of innocence, his fall, and the promise given by God of his restoration. We assert that throughout the Old Testament there is an express and successive working of the Deity for the accomplishment of this promise."

And further the author says:

"The prediction of future events is a distinct pledge of the Divine Word—a challenge to the people of God to cast themselves upon that word, as a word

which must be a still greater stimulus to faith, and in its fulfilment a still greater food of the soul."

Throughout all ages, according to the story we have of God's care of His people, He has kept them well informed in advance through prophecy of what would happen to them, thus assisting constantly to restore man "to a higher state of perfection and happiness than that from which he fell."

The life of early Israel and the Nephites is replete with illustrations of this fact.

Questions for Teachers

1. Give three tests which you would apply in classifying a prediction of future events as really prophecy.

2. What three great prophecies have most impressed you? Give your reasons for selecting the three you do.

Third Sunday, January 17, 1932

Lesson 3. Prophecies as They are Found in the Old Testament.

Text: Sunday School Lesson, No. 3.

Reference: Talmage, "The Articles of Faith." The first half of Lecture XIII.

"The Rise of the Hebrew Prophet.—In the history of every people the life of the nation moves forward by distinct stages. An examination of the facts shows the reason of this to lie in the rise now and again of individuals, men and women who are strong enough to impress their ideas upon large groups of people, and to incite them to action. Not infrequently such leadership entails heroic deeds and great self-sacrifice, especially if, as in Israel, the end at stake be at many points a losing cause when its adherents face defeated hopes and personal degradation. With the Hebrews, patriotism and religion were one. Loyalty to the land meant loyalty to Jehovah. Desire for the favor of God was inseparably linked with desire to live in His land and to enjoy its benefits. It is natural, therefore, that the great patriots should have been the great religious leaders and the chief among outstanding figures in Hebrew history we should find the prophets of Jehovah. Regarding themselves as the direct representatives of Jehovah, they fought with tongue and pen, and even life itself, to save the nation from the attacks of its outward foes, and from the social and religious dissensions which disturbed it within.

"The office of prophet was not peculiar to Israel. Among all ancient nations the gods, deemed too remote and terrible to permit the approach of com-

mon mortals, were supposed to communicate their will to men through a special class of persons whose privilege it was to act as intermediaries between the God and his people, interpreting the one to the other. Seers, soothsayers, the interpreters of the Greek oracles, and the Roman haruspices are familiar illustrations of this primary principle. In Israel the Hebrew word *Nabi*, translated prophet, designated a man who interpreted the will and communicated the messages of Jehovah to the people."—Chamberlin—"The Hebrew Prophets," pages 3-4.

Objective: To give the student a general view of the scope of the course and to provide an opportunity to consider the Old Testament as a whole in order that students will be familiar generally with the Book and its various parts.

Suggestive Lesson Arrangement:

- I. The Old Testament.
Its main subdivisions. (See students' lesson and material given below.)
- II. The Growth of the Book.
The thousand years of Hebrew history connected with the Book's growth and development.
- III. The Prophets. (See Students' Lesson, No. 1.)
 - a. Their calling.
 - b. Their history.
 - c. Their purpose.
 - d. Their effect upon the nation.
 - e. Their literature. (It molded not only a religion but also a patriotism. See note above.)
- IV. A Practice Exercise in Finding Books of the Bible.

(Note: This exercise will be profitable if undertaken seriously. The instructors will find that students really need this work.)

Lesson Enrichment:

From a study of the subject matter the course lends itself to the following classification:

1. The period of the patriarchs and kings, covering the time from Adam to the commencement of the reign of the Judges. That would include the following:

Adam.	Joseph.
Enoch (Pearl of Great Price).	Moses.
Noah.	Joshua.
Abraham.	Samuel.
Isaac.	David.
Jacob.	Solomon.
	Rehoboam.

None of these men are particularly known as prophets, except Samuel, and yet most of them exercised the gift of prophecy in some way and at some time.

(Continued on page 670)



LATTER-DAY SAINT SUNDAY SCHOOL,

Ward Bishopric: Phares W. Dunyon, Bishop; Archie G. Hill, 1st Counselor; Raymond L. Knight, 2nd Counselor; Theodore Ruegg, Clerk.



L. D. S. SUNDAY SCHOOL, CHEYENNE, WYO.

Group of officers and members assembled on the lawn of the new Church home, recently purchased. Branch President, A. L. Nelson, and Superintendent A. M. Dobbins are shown in the back row.



BERKELEY, CALIFORNIA, SAN FRANCISCO STAKE

Sunday School Superintendency: Denzel Allen, Superintendee; Earl Crockett, 1st Assistant; H. E. Coltrin, 2nd Assistant; Isabella Banning, Secretary.



KINDERGARTEN CLASS, FIRST WARD, OGDEN, WEBER STAKE

Teachers: Edna Limburg, Annie Hansen, Alma Lane, Delano Roberts, Beatrice Garner, Georgia Layton, Mildred Bowman and Louise Limburg.

For instance, the record of the earliest predictions and teachings of what the future held was given in the form of blessings.

2. The men who constituted the prophets as known in the Old Testament began with Amos who came to the Northern kingdom after its separation from Judah in the days of Rehoboam, son of Solomon.

Some authors classify the prophets under the heads of "The major and the minor prophets," while others, such as *The Book of Life*, Vol. 4, list all the prophets chronologically. We adopt the latter and herewith submit the list as follows:

The Prophets

Amos.
Hosea.
Isaiah.
Micah.
Zephaniah.
Nahum.
Habakkuk.
Jeremiah.
Ezekiel.

Haggai.

Zechariah.

Obadiah.

Malachi.

Joel.

Jonah.

Daniel.

The Exiles

Ezra.

Nehemiah.

The books of the Bible known by the names of these prophets, except for the Books of Esther, Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon, make up the entire last part of the Old Testament. The books do not appear in the order of the prophets as named but begin with Ezra and end with Malachi. There is no particularly elucidating way in which to account for this arrangement.

The subject matter of the prophecies of the Old Testament are varied both as to time and place and as to whether of general or special application.

It will be well for the teachers to prepare examples of the different kinds of prophecies.

Questions for Teachers

1. How may a blessing, such as was given by Abraham to Isaac, carry a prophecy?

2. Name the three prophets that appeal to you most and give your reasons.

Fourth Sunday, January 24, 1932

Lesson 4. The Fulfillment of Prophecy.

Text: Sunday School Lesson, No. 4.

Reference: Talmage, "The Articles of Faith," Lecture XVI; Morris, *Prophecies of Joseph Smith and Their Fulfillment*."

Objective: To emphasize the true purpose of Prophecy; to point out the spirit of the true searcher after truth; and to create an appreciative attitude towards the Prophets and their utterances.

Suggestive Lesson Arrangement:

This lesson may be introduced by

pointing out the two following propositions:

1. That prophecy is fulfilled.

2. That regardless of this fact history shows us that its fulfillment has had little apparent effect upon the lives of most people.

In presenting the first proposition consider with the class the fulfillment of prophecies from the Old Testament such as those concerning Christ, (See Micah 5:2, then see Matthew 2:6, Luke 2:4, and John 7:42, or See Isaiah 53:7-9, then turn to Matthew 26:12, Mark 14:8, and John 12:7.) If the instructor is more familiar with other prophecies he may illustrate by referring to New Testament, Book of Mormon or modern prophecies that have been fulfilled.

In presenting the second proposition point out how few have been the people who at any time have responded to the lessons to be learned from prophecy's fulfillment. This may be due to the fact that throughout history those whose interest is primarily spiritual have always been few.

God's purposes in general have been accomplished by slow, natural, stages. The miraculous and the spectacular have generally been lacking.

Would the spectacular and the miraculous add greatly to the numbers of those who are impressed by the words of the Prophets and the fulfillment of their prophecies?

If a true appreciation of the things of God come only through the Spirit of God as a gift those who enjoy the prophets and their prophecies will always remain comparatively few.

I. The Spirit of Prophecy.

a. Jesus' words (John 5:39).

b. The Book of Mormon's approach (See Moroni 10:4-5).

c. Advice found in the Doctrine and Covenants (See Section 19:29-30).

II. The Purpose of Prophecy.

a. To teach.

b. To foretell.

c. To prepare.

d. To keep those who are entitled to an understanding of God's great scheme informed, therefore, the fulfillment of prophecy is a confirmation of the purpose of the great scheme and its ultimate unfolding.

Lesson Enrichment:

"Joseph Smith accepted the title and assumed the office of Prophet. He asserted his spiritual leadership and with avowed authority spoke in the name of the Deity. In addition to the principles of revealed religion which he promul-

gated, he made numerous prophecies. The publication of both places him at the mercy of Time. * * *

"Time is the supreme test of a prophecy. He who undertakes to foretell events must know that Time in its merciless pursuit will find him out. Of all the pretenses of the false prophets, prophesying is the most hazardous. Religious imposters often display qualities of leadership in controlling the affairs of their followers. The more modest their pretenses, however, the more likely are they to escape detection and exposure. But when spiritual leaders assume to exercise the exalted function of prophecy, and have the courage to publish their prophecies, they place their reputations before the bar of the world, and as the weight of Time presses out the vintage of the centuries they must sink to a deserving oblivion or be exalted to a place in the skies. Time is a foe of Fraud, but the never failing friend of Truth."—Nephi L. Morris, in his preface to his "Prophecies of Joseph Smith and Their Fulfillment."

* * * * *

"The Books of the Prophets constitute the most original and influential contribution of Israel to religion. At the highest point, in Jeremiah, we find personal religion, consciously articulate and not dependent on national call, yet this personal relation of the individual to God did not issue in the decay of national worship: it was used to purify and strengthen that worship. The nation itself adopted the utterances of the Prophets, and as Matthew Arnold so justly said: 'Instead of remaining literature and philosophy, isolated voices of sublime poets and reforming free-thinkers, these glorifications of righteousness became Jewish religion, matters to be read in the Synagogue every Sabbath day.' ('God and the Bible,' III:4.)

"But the fully developed ethical theology of Jeremiah and his successor was the culmination of a long process, in which, to use the entirely appropriate words of St. Paul, 'that was not first which was spiritual, but that which is natural and afterward that which is spiritual.' (1 Cor. 15.) The object of the following pages is to trace the main stages through which Israelite prophecy passes * * *"—F. C. Barkitt, "The Prophets of Israel" in "A New Commentary on Holy Scripture," page 419.

* * * * *

"The Israelitish prophecy is a distinctly historical event, and for understanding it a thorough and precise knowledge of the religious and profane history of the Jews

is absolutely necessary: a thorough and precise knowledge of the religious history, so as to enable us to judge what that which appears to us self-evident meant in the mouth and at the time of the man who first spoke it; and a precise and thorough knowledge of the profane history of the Israelites, so as to understand the relations under which and in which the prophets acted, and towards which their efforts were directed. It is no easy matter to obtain such a thorough and complete command of the religious and secular history of the Israelites. The goal is to be reached only by much labor and on circuitous paths, for the Israelitish narrative, as it lies before us in the books of the Old Testament, gives a thoroughly one-sided and in many respects, incorrect picture of the profane history, and on the other hand an absolutely false representation of the religious history of the people, and has thus made the discovery of the truth well-nigh impossible.

"At the time when the historical books of the Old Testament were put into the final form in which they now lie before us, during and after the Babylonian exile, the past was no longer understood. Men were ashamed of it. They could not understand that in the days of old all had been so completely different, and therefore did all in their power to erase and blot out in their accounts of the past whatever at this later date might be a cause of offense.

"In the same manner the Arabs, after their conversion to Islam, purposely obliterated all traces of the era of 'folly,' as they term the pre-Islamic period of their existence, so that it gives one the greatest difficulty to get in any wise a clear picture of the early Arabic paganism. * * * This, luckily, the men to whom we owe the compilation and final redaction of the Ancient Israelitish literature did not do; they were satisfied with emendations and corrections, and left enough standing to afford, at least to the trained eye of the modern critic, a sufficient groundwork for unraveling the Truth."—Cornill, "The Prophets of Israel," pages 2-4.

Fifth Sunday, January 31, 1932

Lesson 5. Prophecies Found in Prayers, Blessings, Visions and Revelations.

Text: Sunday School Lesson, No. 5.

Reference: Doctrine and Covenants, Section 11; Talmage, "Articles of Faith," Lecture No. 5.

Objective: To show that prophecy is a gift of the spirit; that it operates in connection with the other gifts and blessings of the Priesthood; that respect for pro-

phesy is of lasting importance to mankind as a whole, the Church as a group and to each man concerned as an individual.

Suggestive Lesson Arrangement:

- I. Prophecies direct and implied for the Good of Mankind, Examples:
 - a. Implied Prophecy found in the Lord's Prayer. (See Matthew 6: 9-13.)
 - b. Implied Prophecy in the Call of Paul. (See Acts 9:3-9.)
 - c. The Actual Prophecies in the Saint John's Book of Revelation.
 - d. Prophecy in Lehi's Dream. (See Book of Mormon, 1 Nephi, Chapter 1.)
 - e. Prophecy in Modern Revelation. (Doctrine and Covenants, Section 2.)
 - II. Prophecy Concerning the Church. (See Daniel 2:31-35 and Doctrine and Covenants, Section 65:1-2.)
 - III. Prophecy concerning the Individual found in Prayers and Blessings.

Examples:

 - a. Implied prophecies in the blessings given by Isaac to Jacob and Esau. (See Genesis 27:18-41.)
 - b. The prayer of Hannah and the promise of Eli. (See I Samuel, Chapter 1.)
 - c. Prophecies in Modern Patriarchal Blessings.
 - IV. The Spirit of Prophecy in inspired preaching and teaching. (Note: Many Ancient and Modern examples may be cited; there is a good example in Paul's Epistle to the Romans, Chapter 9. Also II Nephi, Chapter 2.)
 - V. Examples from History.
 - a. Joan of Arc.
 - b. Stories about Washington at Valley Forge.
 - c. Is there a relationship between prophecy and destiny? If so, stress it in the following sentence which is credited to Benjamin Franklin. "The longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of man. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without His aid?"
 - d. Does the following type of sentence which we hear so often imply a spirit of Prophecy? "The providence that watches over the affairs of men, works out of their mistakes, at times, a healthier issue than could have been accomplished by their own wisest foresight."
- Lesson Enrichment:
 "Sometimes God revealed His mind to

the prophets by dreams, voices, visions; sometimes he did so by an efficacious impression of His will on their understandings, and an excitement of their will to declare it to others." (Brown's Bible Dictionary, page 411.)

"No person who believes that God exists, and that he is a Being of infinite power, wisdom and knowledge, can reasonably deny that He may if He think proper, make a direct and extraordinary revelation of Himself and of His will to men, instead of leaving them, in matters so important, to the less certain guidance of their own rational faculties. God's power being almighty, it must extend to whatever does not imply a self-contradiction; * * *

"Again, there are a variety of circumstances connected with the annals of our race, in themselves neither unimportant nor easily overlooked, which lead to the conclusion not only that some such revelation is possible, but that its actual occurrence is in the highest degree probable.

"If any credit be due to the general sense of mankind, we shall scarcely find an individual in any age who, believing in the existence of a God or gods, did not also believe that some direct commerce subsisted between God and man. Hence it is that all popular religions, the most abominable as well as the most pure, have been said by their votaries to have been derived from the gods; * * *

"The possibility, and even the probability, of an event does not, however, furnish grounds for arbitrarily assuming that the event in question has actually occurred. To authorize such an assumption, it must be farther shown, that the event is in itself necessary for the attainment of some end, concerning which no doubts are entertained; and hence it becomes incumbent upon us to prove that the great design of God in creating man could not be fully accomplished without an immediate revelation of Himself and of His will to His creatures.

"Those who maintain that a revelation is not necessary to man, yet allow that man cannot attain to his highest state of perfection without a knowledge of God and of religion, rest their argument upon one or other of two grounds. They assert either that man is naturally endowed with an innate sense of Deity, which leads him to worship and obey his Maker; or that human reason is, of itself, and unassisted by a higher power, capable of discovering the great and fundamental truths of all religion.

"We, on the other hand, absolutely deny both positions; and it remains that we demonstrate their fallacy."—Greig's "Wonderful Book," Foreword pages 32-34.

BOOK OF MORMON

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

Introduction to Year's Work

It is the hope that this year's study will establish in the minds of our young people a deep respect for the Book of Mormon as an authoritative comprehensive source of information on the gospel plan of salvation.

Lessons this year will be placed, quarterly, in the hands of the class. These leaflets will treat the teachings, exhortations, revelations, and visions of the men who made the history of the Book of Mormon and who were the acknowledged spiritual leaders of the people.

For example, beginning will be had with Lehi. The important truths he uttered will be quoted in the leaflets, and classified under appropriate headings, i. e., faith, obedience, humility, priesthood, etc., etc.

Questions will appear at the end of each lesson, for the purpose of inviting and stimulating discussion on the subjects listed.

By this method of treatment, it is hoped the class will attach to each Nephitic prophet and leader a definite significance, as an authorized interpreter of the principles of the gospel.

Since the lessons are to be given in chronological order, an appropriate setting will be furnished in each case, enabling the class to connect the teachings with the related historical events. Thus, all of Lehi's utterings will be introduced in connection with his great exodus, and the laying of the foundation of the race on a new continent. Samuel's exhortations will come on the eve of the Savior's birth, so that his sayings will have full significance to the class that is thus permitted to know the condition, the time and the attitude of the people when he appeared among them.

Such prophets as Alma, Mosiah, Benjamin and Mormon will be given more attention than some others on account of the outstanding importance and clarity of their teachings.

Four lessons will be devoted to the origin and history of the Book of Mormon; two lessons, to the origin and history of the Bible.

The purpose back of this study is to prove our contention, as given in the 8th article of faith; that we believe the Bible to be the Word of God as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

It will be shown that the Book of Mormon has never passed out of the hands of men of God, men who knew the Gospel, and who appreciated the sacred nature of the writings. On the other hand, the Bible comes down to us through many translations and is only a partial account of what otherwise might have been a completely authoritative, clear record of God's dealings with his people over centuries of time.

At the same time, the sacredness of the Bible will be stoutly defended. The teacher is asked to present this comparison between these two sacred books in such manner that the class will maintain their appreciation for the Bible; but will also look upon the Book of Mormon (the text for this year) as being the superior of the two from the standpoint of authority and completeness in its presentation of the Gospel plan.

A prayerful, studious approach to this subject, on the part of the teacher should result in fortifying the boys and girls in this department in their belief in the divinity of the Book of Mormon and in the restoration of the Gospel in these, the last days.

January, 1932

The lessons this month lay an impressive background for an appreciation of the foresight of the Lord in planning all His great works.

Permit the class to discuss liberally and freely the nature and significance of the vision, the bringing forth of the plates and the translation.

By effective questioning, draw out from the class members what impressions they have respecting the whole history of the plates.

They will be especially interested in the Lord's instructions to Lehi and Nephi; how these prophets knew that they were beginning an historical record that was later to be a powerful means of conversion.

The final lesson of the month is a history of the Old Testament. It is brief but clear. See that the class gets the big point of the lesson; viz., that the Old Testament is not a complete record of all that transpired among the ancient peoples of the Lord. At the same time, impress upon the class that we are deeply appreciative of the material which has survived and has come down to us for our guidance and inspiration.

NEW TESTAMENT



General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

Course A—Ages 12, 13 and 14

LESSON TITLES FOR 1932

1. Introduction and the Birth of Jesus.
2. The Flight into Egypt and the Reasons Therefore, and at Home in Nazareth.
3. Jesus in the Temple.
4. John the Baptist.
5. The Baptism of Jesus.
6. a. The Sojourn in the Wilderness;
- b. Temptation of Jesus.
7. The First Disciples.
8. The Wedding at Cana.
9. Cleansing the Temple.
10. Jesus and Nicodemus.
11. At the Well of Sychar.
12. "A Prophet is Not Without Honor Except in His Own Country."
13. The Draught of Fishes.
14. Jesus at Capernaum.
15. The Call of the Twelve.
16. The Sermon on the Mount.
17. Some Notable Miracles.
18. The Storm on Galilee.
19. The Death of John the Baptist.
20. Feeding the Five Thousand.
21. Jesus Walks on the Sea.
22. Jesus Again at Capernaum.
23. The Transfiguration.
24. The Feast of Tabernacles.
25. The Lord's Prayer; Under What Circumstances Given.
26. The Story of the Good Samaritan; the Lesson it Teaches.
27. Jesus' Concern for the Wayward.
28. The Raising of Lazarus.
29. Jesus' Love For Little Children; He Blesses Them.
30. The Love of Wealth and of Power.
31. Feast at Bethany.
32. Jesus' Final Visit in Jerusalem and the Last Supper, and Attendant Incidents.
33. Jesus at Gethsemane, and His trial.
34. The Crucifixion of Christ.
35. The Resurrection of the Savior.
36. Final Instructions to the Disciples; "Feed My Lambs." The Ascension; Reflections by way of Conclusion.

conditions in Palestine and show that the country and the people had been given a course to prepare them for the coming of Jesus.

The course in the A department this year will be on the "Life of Christ." In a general way, it will be based on the treatment of the book entitled, "A Life of Christ for the Young," by Geo. L. Weed. Many of our homes already have this book and others may readily obtain it at the Deseret Book Company, Salt Lake City, for \$1.25.

Teachers are urged to read the book through at an early date in order to get a general view of the course.

Other books that will prove very helpful to the teachers are "The Life and Teachings of Jesus," by Kent; "Jesus the Christ," by James E. Talmage; "Life of Christ," by Farrar; "The Bible Unlocked," by Battenhouse. The teacher may have in the home library other equally helpful reference books, or may obtain them at the public library.

Ask your superintendent to obtain for you at once, a map of Palestine showing the travels of the Savior. It will be especially helpful in putting over some of your lessons; and don't forget, a picture will very often drive home some point that cannot otherwise be grasped by the pupil.

Any good Bible atlas, or Bible commentary will be helpful in visualizing and understanding the geographical, political and religious conditions in Palestine.

Of course it is assumed that every teacher will become thoroughly acquainted with the story as given in the New Testament itself. Start now by reading the entire book of Luke.

The following is quoted from "In the Master's Country," by Tarbell:

"Limits of Palestine. The southern part of Syria was Palestine, limited on the north by the mountains of Lebanon, on the east and south by the desert, and on the west by the Great Sea, as the Mediterranean was called in ancient times. In those days the sea, like the desert, was a barrier, not a means of communication as at present.

Another limit was given to Palestine by the Jews themselves. As Dr. Edmond Stapler says: "Outside the city of Jerusalem there was an admixture of pagan population, and the greater the distance from the Holy City the more the pagan element predominated. Where the population became entirely pagan, and the

WORK FOR JANUARY, 1932

First Sunday, January 3, 1932

Lesson 1. An Introduction.

Objective: To acquaint the pupils with

Jewish element disappeared altogether, it ceased to be Palestine."

Very isolated was this little country by its natural boundaries, for "Nature had shut Palestine in and turned the key" and yet it lay between the great nations of antiquity; on the one side the Babylonians, Assyrians, Medes and Persians; and on the other the Egyptians, Phoenicians, Greeks, and Romans, and across Palestine went the great caravan routes from one to the other. "These nations were its visitors, its guests, its terrors, but they never were its neighbors. Its neighbors were the sea and the desert."

"Names of Palestine. The most ancient name of Palestine is Canaan. When the ancient Hebrews took possession of the land, they called it the Land of the Hebrews, or the land of Israel. In the Talmud (the writings of the Jewish teachers) it is still spoken of as the Land of Israel, or simply as the Land. (Most of the Jews who returned to Palestine after the Exile belonged to the tribe of Judah, and their territory, which formed a part of the Persian Empire, was called the Province of Judah.)

We are indebted to the Greeks for our modern name of Palestine. They called the southern part of Syria, Syria Palaistine (meaning that part of Syria inhabited by the Philistines) and later used the adjective Palaistine alone to designate the region. The Romans changed the name to Palestina, whence our word Palestine. From the Prophet Zechariah (Zech. 2:12) comes the term the Holy Land. In Hebrews 11:9 it is called the Land of Promise."

In this first lesson, the teacher should aim to acquaint the pupils with the conditions in Palestine; the views and hopes of the Jews, all bearing on the preparedness of the people for the coming of the Messiah. Recall to the class the various promises of the Lord to His people about their "Land" and their "King." Then when this has been done, the climax is reached in the message of the angel to Mary.

Remember, prayerful preparation is absolutely necessary to the conduct of a successful class exercise.

Part 2

Lesson 1. The Birth of Christ.

Text: Weed, "A Life of Christ for the Young," Chapters 3, 4 and 5; Sunday School Lessons, No. 1.

Objective: To acquaint the pupils with the humble birth and show the importance of this event as attested by the coming of the angels to announce it.

Wise teachers will not be content with reading the lesson on the leaflet, and the text there suggested, but will read also the second chapter of Luke from the first to the fortieth verses.

A very beautiful narrative of this lesson is found in the first three chapters of "The Life of Christ," by Farrar. In the eighth chapter of "Jesus the Christ," by James E. Talmage, you will find valuable material. See also pages 42-48 inclusive in Kent's "The Life and Teachings of Jesus." Your Sunday School library should contain a copy of Dummelow's "One Volume Bible Commentary." This book, in its treatment of the second chapter of Luke will be enlightening, and will help more successfully to present this lesson.

Assign to the members of the class the responsibility of getting a description of the stall where Joseph and Mary were lodged.

Peloubet in the "International Bible Dictionary," says:

"Manger. This word comes only in Luke 2:7, 12, 16 in connection with the birth of Christ. It means a crib or feeding-trough but according to Schleusner its real significance in the New Testament is the open court-yard attached to the inn or Khan, in which the cattle would be shut at night, and where the poorer travelers might unpack their animals and take up their lodging, when they were either by want of room or want of means excluded from the house" (page 383).

It is not so important to stress the particular kind of a manger or stall as it is to emphasize the fact that Jesus, the Son of God, was born among such humble surroundings. Our Heavenly Father would no doubt have over-ruled the circumstances so that Jesus could have been born among even luxurious surroundings. But, as one writer puts it, "by the manner of His birth, Jesus showed His sympathy with the hard lot of the poor, and His contempt for human splendor. He also gave a foretaste of His future manner of life, when He 'was despised and rejected of men, and had no place to lay His head.'"

Attention should be called to the lesson of obedience as exemplified in Joseph's and Mary's visit to Bethlehem.

Call the attention of the pupils to the fact that, while the shepherds were awestruck and electrified by the announcement of the angels, they accepted the message as one that they had long expected.

Your Primary Department supervisor may have a set of pictures containing one depicting the visit of the shepherds or

the wise men. Borrow it, if you have none of your own, and use it to the enrichment of your lesson.

Second Sunday, January 10, 1932

Lesson 2. The Flight Into Egypt and Jesus at Home in Nazareth.

Texts: Weed, "A Life of Christ for the Young," Chapters 5, 6 and 7; Matt. 2: 19-23; Sunday School Lessons, No. 2.

Objective: To show that our Heavenly Father had His protection and care around Jesus even from His birth, and to show that Jesus had a healthy normal childhood and developed under beautiful surroundings.

Supplementary Materials: Farrar, "Life of Christ," Chap. IV and V; Rand McNally, "Bible Atlas," pp. 103, 104; Papini, "Life of Christ," pp. 26 to 36; Kent, "The Life and Teachings of Jesus," pp. 49 to 51; Talmage, "Jesus the Christ," Chapter 9; Battenhouse, "The Bible Unlocked," Chapter 20; Tarbell, "In the Master's Country," pp. 28 and 29. Any good Bible Dictionary or Bible Commentary.

What a joy there is to a teacher who feels that the lesson has been given to the enlightenment and interest of the class. The use of material to supplement the text will help you very far towards this accomplishment.

Get from a Bible Dictionary or Bible Commentary some facts about the true character of Herod. The wise men would probably have already divined Herod's real desires with regard to the baby Jesus, and would have been prepared for the message given to them in their dream.

The pupils might wonder why Egypt was chosen as a place of safety. Dummelow tells us: "Egypt was the only place of refuge easily reached from Bethlehem. It was outside the dominions of Herod, under Roman government, and contained a population of at least a million Jews, who were more wealthy and enlightened than those of Palestine." Dummelow Bible Commentary, page 628.

Take a map and show the probable route taken by the "Holy Family."

While not very much is definitely told us about Jesus' early life in Nazareth, most boys and girls have about the same kind of development during certain years. The members of the class can be helped to understand the possible activities of the boy Jesus, by calling to mind some of the activities at home and school, some of their own activities.

Many of our children live in the mountains, in little valleys, and can easily picture about what Nazareth and the valley

in which it is situated, looked like to the children who lived there at the time of the Savior.

During Christ's boyhood He lived among agricultural people, masons, smiths, carpenters, the people who were doing the productive work, and were living the more simple lives. It was this contact that gave Him that marvelous insight into the lives, habits, understandings of the people, that enabled Him to teach so simply and effectively in His later years.

Third Sunday, January 17, 1932

Lesson 3. Jesus in the Temple.

Texts: Sunday School Lessons, No. 3. Luke 2:41-52; Weed, "A Life of Christ for the Young," Chaps. 8 and 9.

Objective: To show that Jesus had a desire to prepare Himself for His mission, and yet exhibited loving obedience to His mother.

Supplementary Materials: Farrar, "Life of Christ," Chap. 6; Talmage, "Jesus the Christ," Chap. 9; Kent, "Life and Teachings of Jesus," pp. 52, 53 and 54; Papini, "Life of Christ," pp. 32 and 33.

Suggestive Outline:

1. The occasion for Jesus' visit to the Temple.
 - a. The Passover.
 - b. Jesus twelve years old.
2. The homeward journey.
3. Jesus found in the Temple.
 - a. His activity there.
 - b. The significance of His answer to His mother.

The teacher should consult any Bible dictionary for a complete understanding of the celebration of the passover, which celebration took Jesus and His parents to Jerusalem. The International Bible Dictionary on page 486 says in part:

"Why instituted.—This feast was instituted by God to commemorate the deliverance of the Israelites from Egyptian bondage and the sparing of their first-born when the destroying angel smote the first-born of the Egyptians. The deliverance from Egypt was regarded as the starting point of the Hebrew nation. The Israelites were then raised from the condition of bondmen under a foreign tyrant to that of a free people owing allegiance to no one but Jehovah. The prophet in a later age spoke of the event as a **creation** and a **redemption** of the nation. God declares Himself to be 'the Creator of Israel.' The Exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast.

It was the yearly memorial of the dedication of the people to him who had saved their first-born from the destroyer, in order that they might be made holy to himself."

Farrar in his "Life of Christ," page 67, says:

"The age of twelve years was a critical age for a Jewish boy. It was the age at which, according to Jewish legend, Moses had left the house of Pharaoh's daughter; and Samuel had heard the Voice which summoned him to the prophetic office; and Solomon had given the judgment which first revealed his possession of wisdom; and Josiah had first dreamed of his great reform. At this age a boy of whatever rank was obliged, by the injunction of the Rabbis and the custom of his nation, to learn a trade for his own support. At this age he was so far emancipated from parental authority that his parents could no longer sell him as a slave. At this age he became a *ben hat-torah*, or 'son of the Law.' Up to this age he was called *katon*, or 'little'; henceforth he was *gadol*, or 'grown up,' and was treated more as a man."

The reading of the entire sixth chapter of Farrar's "Life of Christ" will prove helpful to the teacher in making a real success of this lesson.

Fourth Sunday, January 24, 1932

Lesson 4. John the Baptist.

Texts: Luke 1:5 to 23; and 57 to 80; and Weed, "A Life of Christ for the Young," Chap. 11; Sunday School Lessons, No. 4.

Objective: To teach that John was fore-ordained and divinely appointed to become the forerunner of the Savior.

Supplementary Materials: Talmage, "Jesus the Christ," Chap. 7; Dummelow, "The One Volume Commentary of the Bible," pp. 737-740.

Suggestive Outline:

1. Zacharias' activities in the Temple.
2. Appearance of the angel to Zacharias.
 - a. His pronouncement.
 - b. Zacharias' dubiety.
 - c. The angel's sign.
3. John's birth.
4. The naming of John.
 - a. Name given by Zacharias.
 - b. Zacharias' speech restored.
 - c. Zacharias' blessing and prophecy.

The teacher will do well to consult a Bible Dictionary or Commentary and obtain a brief description of the ceremonies in the temple at Jerusalem.

To burn incense.—"This was done daily, morning and evening. The daily sacri-

fice of the lamb was offered on the great altar of burnt offering outside the Temple proper, in front of the porch. The incense was offered inside the Temple on the golden altar of incense which stood before the veil of the Holy of Holies. The officiating priest was alone within the Temple while offering the incense, and the other priests and the people were outside worshipping in the various Temple courts. Only once in a lifetime could a man enjoy this privilege, and he was ever afterwards called 'rich.' It was the 'highest mediatorial act,' the most solemn part of the day's service, symbolizing Israel's accepted prayers."—Dummelow, One Volume Commentary, page 737.

Emphasis should be put upon the fact that Zacharias and Elizabeth were both righteous people, and were descendants of a priestly line, thus being worthy to be the parents of one who should come as a forerunner of the Christ.

Call special attention to the work to be done by John as enumerated by Zacharias when he pronounced his blessing upon the baby John. Thus can you establish an excellent background for next Sunday's lesson.

Fifth Sunday, January 31, 1932

Lesson 5. The Baptism of Jesus.

Texts: Weed, "A Life of Christ for the Young," Chapter 12; Matt., Chap. 3; Sunday School Lessons, No. 5.

Objective: To teach that Jesus yielded obedience to the ordinances of the Gospel, and was acknowledged as the Son of God by the Father Himself.

Supplementary Materials: Kent, "The Life and Teachings of Jesus," pp. 57 to 65; Talmage, "Jesus the Christ," pp. 121-127; Any Bible Dictionary, under the heading "Baptism;" Battenhouse, "The Bible Unlocked," pp. 320 and 321; Farrar, "Life of Christ," Chap. 8.

Suggestive Outline:

1. John's activity; his success.
2. The approach of Jesus.
3. John's reluctance to baptize Him, and Jesus' answer.
4. The baptism; how performed.
5. The Father's testimony of Jesus' divinity.

The teacher will find a bible commentary and a bible dictionary helpful in the preparation of these lessons. Again we urge that superintendents supply the Sunday School library with these books for the use of the teachers.

John spoke with power and with authority, proving that he was fore-ordained and divinely called to his mission as the forerunner of Christ.

The Savior's acceptance of John's baptism confirms his right to preach and to baptize.

Papini in his "Life of Christ," says:

"He went to John that the prophecy of the precursor might be fulfilled. His kneeling down before the prophet of fire was a recognition of John's quality of true announcer, of his worth as a loyal ambassador who has done his duty, who can say now that his work is finished. Jesus submitting Himself to this symbolical investiture really invests John with the legitimate title of precursor."

"Jesus, about to begin a new epoch of His life, His true life, bore witness by His immersion in water to His willingness to die, but at the same time to His certainty that He would rise again."

Battenhouse in his "Bible Unlocked," says: "As a symbol of spiritual rebirth the baptism of Jesus was of no special importance. His life had given no sign of a moral taint. He had from the beginning

lived in intimate fellowship with God.

The desire to do the Father's will from the first had been an impelling element in his nature. It was to bear testimony to his faith in John's message, and to assume his own part in bringing the prophet's ideal to an immediate realization, that Jesus now presented himself for the ceremony."

The teachers will have much material on the mode of baptism, but the following from Kent in "The Life and Teachings of Jesus" will be helpful.

"Immersion of the entire man was doubtless the type of baptism which John employed, for it is adapted to his spirit and purpose. He sought by word and symbol to bring about in each man, not partial but complete moral purification."

Emphasize the significance of God's acknowledgment of Jesus, as His Son. The class will also be interested in the similar testimony found in the Book of Mormon. Nephi 11:6-10.



L. D. S. SUNDAY SCHOOL, RIVERDALE, UTAH, WEBER STAKE

Photo taken June 21, 1931, at the Ward Sunday School Conference. Bishopric, John Stimpson, S. James Bingham and H. Glen Vancey Superintendency, Arthur S. Bingham, Sidney L. Wyatt and John A. Silver; Secretary, Margaret Stimpson. Sister Stimpson has been in constant service for over thirty years.

"There are three kinds of people in the world—the wills, the won'ts, the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything."
—William T. Ellis.

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR 1932

Introductory Note

As teachers in the Church History Department, we have enjoyed the blessings of all that one hundred years have brought to our Church. In appreciation of these blessings we now have the privilege through our teaching of passing on those blessings to another generation. At the outset, may we remember that enthusiasm is contagious. Pupils will largely reflect our own attitude. Then, too, careful and complete preparation is a great guarantee of successful recitations. We cannot here set down a full list of suggestions on lesson preparation but the following summary sets out the essentials by which you may well measure each of your preparations.

I. Objectives.

Ultimate.

1. To establish Faith in the Hearts of Boys and Girls.
2. Upon that Foundation to Build Latter-day Saint Habits and Ideals.

Immediate.

1. To Foster an Appreciation of the Faith of Our Forefathers.
2. To Show How Our Membership in the Church Has its Roots in the Past.
3. To Make Clear the Fact of Divine Guidance in this Latter-day Work.
4. To Promote an Appreciation of the Qualities which Characterize the Lives of Worthy Men and Women.
5. To Stimulate Pupils from Week to Week to Worthy Thoughts and Actions.

II. Materials and Equipment.

1. Lessons.
2. The Instructor.
3. Maps.
4. Pictures.
5. Blackboards.
6. Supplementary References.

III. Class Procedure.

1. Assignment.
2. Directed Study.
3. Socialized Discussion.
4. Notes.
5. Testimonies and Other Applications.

During the year, teachers will find it helpful to cultivate an acquaintance with as many as possible of the following books:

Church History Department

Bibliography

Comprehensive History of the Church—*Roberts*.

Essentials of Church History—*Smith*.

History of Utah—*Whitney*.

*One Hundred Years of Mormonism—*Evans*.

The Heart of Mormonism—*Evans*.

The Founding of Utah—*Young*.

Popular History of Utah—*Whitney*.

Life of Brigham Young—*Gates and Widtsoe*.

*History of Wilford Woodruff.

Autobiography of Parley P. Pratt.

Biographical Encyclopedia—*Jensen*.

*History of Utah—*Bancroft*.

Rise and Fall of Nauvoo—*Roberts*.

*Life of John Taylor—*Roberts*.

Pioneering the West—*Egan*.

Life of Christopher Layton.

*Prophets and Patriarchs—*Cowley*.

*Life of Heber C. Kimball—*Whitney*.

William Clayton's Journal.

Life of Franklin D. Richards.

*Life of Brigham Young—*Tullidge*.

Young Folks' History of the Church—*Anderson*.

The March of the Mormon Battalion—*Golder*.

Numbers of the Faith Promoting Series published years ago will prove valuable supplemental reading in connection with many of the 1931 lessons. Some of the titles are:

*Leaves of My Journal—*Wilford Woodruff*.

Precious Memories.

*Fragments of Experience.

*Helpful Visions.

Eventful Narratives.

*Lydia Knight's History.

Heber C. Kimball's Journal.

Early Scenes in Church History.

Scraps of Biography.

Laborers in the Vineyard.

Treasures in Heaven.

Jacob Hamblin.

*Historical Record—*Jensen*.

In each issue of **The Instructor** hereafter we shall set down suggestions which we hope will be helpful in building successful class procedure. Let us urge all teachers at the outset to lead pupils into a free participation. Use the Lessons in class. Ask pointed questions on specific statements; read others aloud; fill in maps; put down in notes items of special interest; make free use of the blackboard; and

*These books are now out of print but many of them are to be found in libraries throughout the Church.

capitalize on pictures. Work to make each meeting of the class a truly joint group performance.

LESSONS FOR JANUARY, 1932

Ages 10 and 11

During the first six lessons of our work for this coming year, we shall study various big events under the general heading: "Getting the World Ready for the True Church." Surely it is surprising as we now stand looking back over those great periods of reconstruction, to see what a wonderful change came over the affairs of the earth during the three hundred years prior to days of the "Modern Restoration."

First Sunday, January 3, 1932

Lesson 1. "Columbus—The Great Discoverer."

Text: Sunday School Lessons, No. 1. Supplementary References: Read from any good American History, the chapter on Columbus, learning how important was his mission. Try also to find other references, poems, etc. "American Leaders and Heroes" by Gordy, is especially good. See Neph 13.

Objective: Show that the great work of Columbus came as a call from the Lord. Organization of Material:

- I. Columbus was prepared.
 - a. His early education and associations were helpful.
 - b. His maritime experiences acquainted him with the sea.
 - c. His divine call aided in preparation.
 - d. His belief in the sphericity of the earth fortified him.
 - II. He was tested by ridicule, poverty, opposition and was thus forced to rely on God.
 - III. His faith and efforts brought success.
 - a. He discovered and explored the West Indies.
 - b. He was honored by Ferdinand and Isabella.
 - IV. His work was continued by others.
 - a. The Spaniards explored the South and West.
 - b. The English explored the Atlantic and the Pacific coasts.
 - c. The Dutch explored the Hudson valley.
 - d. The French explored the St. Lawrence and Mississippi valleys.
 - V. America was now prepared for the colonizers—
 - a. Who have been prepared by God.
 - b. Who await the "urge."
- Lesson Enrichment: "Columbus answered with a sad shake of the head. 'But, no,' he added almost immediately, as if starting

from a painful reverie, 'I am called of Heaven to rescue the Holy Sepulchre from the infidel. To do it, I must find the treasures described by Marco Polo beyond the seas, and raise an army for that purpose.'

"The boy only partially comprehended him. The great man's eye lit with pious enthusiasm, and his cheek glowed with rapture. The children gazed on him in mingled awe and admiration, regarding him as one inspired.

"Do you really mean to cross the sea?" Hernando asked.

"I do. God has commanded me, and I must obey. Reason and science tell of a land over there, where a mighty people dwell, greater and more powerful than the nations we know; and, though the wise may call me mad, I will yet find them. My hair has whitened and my frame grown old, in cherishing this thought. For twenty years I have pleaded with kings and princes for authority and means to prosecute my voyage; yet all have denied me. But I have learned to wait, and as Heaven has spared my life, am convinced I shall yet succeed."

"Columbus, in reality, never doubted his final success. Feeling assured that God had ordained him for this special work, even in the midst of his keenest despondency he never gave up in utter despair. Daily he prayed for success and strength to surmount every difficulty in the way to the discovery of a new world. He prayed that each defeat and disappointment might only strengthen him to renewed energy. What man with such determination can fail? No gate is barred to him who works with patience in the light of understanding."—"The Real America in Romance," Vol. 1, Musick, pp. 49-50.

Application: If we will qualify ourselves, getting ready for the call, it will come.

Second Sunday, January 10, 1932

Lesson 2. "From Columbus to the Pilgrims."

Text: Sunday School Lessons, No. 2. Supplementary References: Almost any European History gives the wonderful story of Martin Luther, also of Tyndale and other Reformers; also the great wars between the Reformers and the Church at Rome. Any history, Instructor, or Seminary man will be glad to give aid.

Objective: To show that God was enlightening the nations, inviting them to look toward Religious Freedom.

Organization of Material:

- I. The revival of learning was an intellectual rebirth.
 - a. It was a recovery from the intellectual stupor that had prevailed.



DAILY COLUMBUS PRAYED FOR SUCCESS

- b. It began in Italy with Petrarch (1304-1373).
- II. Many forces assisted in the spread of this learning.
 - a. The Crusades gave the original impulse (1095-1270).
 - b. The discovery of gun powder accelerated the movement (14th century).
 - c. The fall of Constantinople strengthened this force (1453).
 - 1. It released many manuscripts into Italy.
 - d. These manuscripts gave a new philosophy to them.
 - e. The invention of printing aided the movement (1476).
 - f. Discoveries acted as a stimulus.
 - g. The Reformation paved the way for independent thought in religion.
- III. The revival of learning developed freedom of thought and action.
 - a. The people were "led to live, to think, and to express their thoughts, as they pleased."

- 1. Men began to question authority.
- 2. Men began to seek rational explanation of causes.
- b. Man was no longer satisfied to sacrifice this life to the future.
- c. Man now attempted many vigorous reforms.
- d. The people were now ready to establish free governments so that they could work out their ideals.

Lesson Enrichment: "The Renaissance was in essence an intellectual rebirth. It showed itself in the effort of the individual to free himself from the rigid institutions of the Middle Ages, feudalism and the church; and to assert his right to live, to think, and to express himself as he pleased. As men gained this freedom they felt less inclined to assent to the medieval view that this life should be sacrificed to the future; they turned more and more to the present world, to the problems of gaining mastery in it through wealth or statecraft, of discovering its secrets through exploration and scientific experiment, of

heightening its enjoyments through art and literature.

"One force of immense importance in the Renaissance was the new knowledge of the world of antiquity, which was obtained through the recovery of the writings and works of art of the classical period. The idea presented in the literatures of Athens and Rome, of life which should be lived for its opportunities of individual development and enjoyment, came to have a strong influence on men—an influence denoted by the term Humanism, which was applied to the study of the classics. Moreover, the examples of perfection of form given by classical poets, orators, sculptors, and architects, became models on which the new taste for the beautiful formed itself. Naturally, Italy, as a seat of Roman civilization, possessed within herself a great store of the relics of the classical age, and was in the best position to receive more from the East. When the Turks conquered the Eastern Empire and captured Constantinople in 1453, many Greek scholars betook themselves to Italy with their manuscripts; and in this way Italian cities became centers of Greek study, and of the classical culture or humanism in which the new intellectual impulse was nourished." "History of English Literature," Moody and Lovett, pp. 70-71.

With the coming of the Bible into the German and English languages, great strides were made toward preparing the people for the Restoration of God's Church.

Application: Just in the same manner as God prepared the people in the Reformation days for the Restoration; so he is getting us ready today for Christ's second advent.

Third Sunday, January 17, 1932

Lesson 3. "How the Pilgrims Assisted the Plan."

Text: Sunday School Lessons, No. 3. Supplementary Material: This time, our text must be both in a history of Europe or England, as well as any good American History. Pilgrim stories and poems are very common. If we cannot find them, get a school teacher's aid.

Objective: European lovers of liberty, seeking religious freedom, sought the Promised Land.

Organization of Material:

- I. The Lord was ready to colonize America.
 - a. He had unveiled it.
 - b. He had prepared a liberty loving people in Europe.
- II. God directed people from many states in Europe to colonize America.
 - a. He urged the Spaniards.
 - b. He urged the Dutch.

c. He urged the French.

d. He urged the English.

III. The Lord made America a melting pot of European immigrants.

a. He brought races of various ideals to America.

b. He modified these races by an American environment.

Lesson Enrichment:

"The opening up of America was a presentation of opportunity to mankind unprecedented in all history. It was as if the peoples of Europe had come into some splendid legacy. Their world had suddenly quadrupled. There was more than enough for all; they had only to take these lands and continue to do well by them, and their crowded poverty would vanish like a dream. * * * The powers of Europe began a frantic 'claiming' of America. Spain who claimed first and most, and who for a time was 'mistress' of two-thirds of America, made no better use of her possessions than to bleed herself nearly to death therein * * *.

"Such small settlements as the Swedes made in America fell into the hands of the Dutch.

"The absolutist efforts of James I and Charles I, and the restoration of Charles II, had the effect of driving out from England a great number of sturdy-minded, republican-spirited Protestants, men of substance and character, who set up in America, and particularly in New England, out of reach, as they supposed, of the king and his taxes.

"The Dutch settlements, with the Swedish, also succumbed to Britain.

"The British colonies were being very solidly settled by a good class of people." —Wells, *The Outline of History*, pp. 802-807.

The settlers at Plymouth practically formed themselves into a little Republic. Their church was bound by no creed. Its members simply signed a covenant by which they pledged themselves "as the Lord's free people—to walk in all his ways made known or to be made known to them. Politically, all were equal." American History by Montgomery.

Application: Since the founders of our great nation were prayerful, freedom loving and God-fearing people, how can we help them carry on?

Fourth Sunday, January 24, 1932

Lesson 4. "How Washington Aided."

Text: Sunday School Lessons, No. 4. Supplementary References: Again we must turn to an American History, reading the important work of George Washington in the colonies. Also get poems and various stories from books and magazines. Bring

to class Washington's picture. See Book of Mormon I Nephi 13.

Objective: Both political and religious freedom are granted the people, getting ready for the "True Church."

Organization of Material:

I. America was freed from non-English peoples.

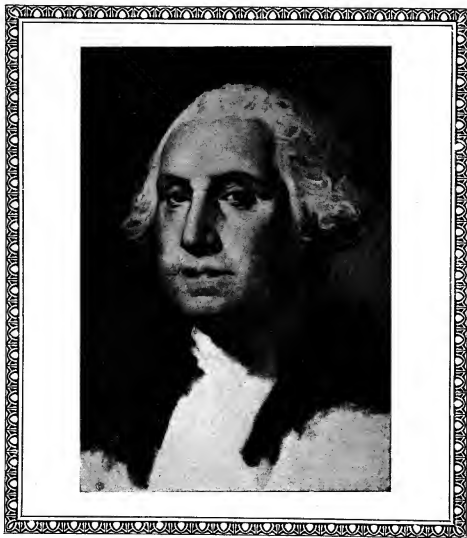
- a. The Dutch conquered the Swedes in the Delaware valley.
- b. The English conquered the Dutch in the Hudson valley.
- c. The English conquered the French

a. The Revolutionary war brought independence.

b. Political independence was guaranteed by treaty of Paris.

c. The constitution guaranteed political and religious freedom.

Lesson Enrichment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of



in the St. Lawrence and Mississippi valleys.

d. The Indians were subdued.

e. The Spaniards were pushed beyond the Mississippi river.

II. America was a proving ground for free institutions.

a. The colonies had assemblies elected by the people.

b. The colonies had trial by jury.

c. The colonies gradually adopted religious toleration.

III. America was dedicated to political and religious liberty.

grievance." Amendment to the Constitution, Article I.

Application: By rendering obedience to law, we can preserve the religious and political liberty established by our forefathers.

Fifth Sunday, January 31, 1932

Lesson 5. "Who Joseph Was On His Father's Side."

Text: Sunday School Lessons, No. 5.

Supplementary References: Joseph Fielding Smith, *Essentials of Church*

History, pp. 25 to 29; Lucy Mack Smith, *Joseph Smith and His Progenitors*, pp. 31 to 37; Joseph Smith, *History of the Church*, Vol. 1., p. 2.

Objective: To show that the Lord selected the paternal ancestors of Joseph Smith, the Prophet.

Organization of Material:

- I. Robert Smith.
 - a. Robert Smith was born in England.
 - b. In his early youth he went to Boston, England.
 - c. Later he went to London, England, where he sailed for America, 1638.
 - d. He settled in Boxford, Massachusetts.
 - e. He married Mary French.
 - f. Robert and Mary Smith were pioneers of America.
- II. First Samuel Smith (1666-1748).
 - a. First Samuel Smith was the son of Robert and Mary Smith.
 - b. He was born at Boxford, January 26, 1666.
 - c. He married Rebecca Curtis of Topsfield, Massachusetts.
 - d. He made his home at Topsfield.
 - e. He was a prominent citizen of Topsfield.
 - f. He died July 4, 1748; his wife, March 7, 1753.
- III. Second Samuel Smith (1714-1785).
 - a. Second Samuel Smith, born at Topsfield, January 26, 1714, was the son of Samuel and Rebecca Smith.
 - b. He married Priscilla Gould of Topsfield, November 14, 1785.
 - c. He became the most prominent citizen of Topsfield.
 - d. He was active in the struggle of Independence.
 - e. He died November 22, 1785, at Topsfield.
- IV. Asael Smith (1744-1830).
 - a. He was the son of Second Samuel Smith and was born at Topsfield, March 7, 1744.
 - b. He married Mary Duty of Windham, New Hampshire, February 22, 1757.
 - c. After his marriage he lived both in New Hampshire and Massachusetts.
 - d. He served with the colonial forces during the Revolution.
 - e. He revered the federal constitution.
 - f. He was a man of liberal religious views.
 - g. He moved with his family to Tun-

bridge, Vermont, in the Spring of 1791.

- h. He predicted the life work of Joseph Smith, the prophet.
- i. He died at Stockholm, St. Lawrence County, New York, October 1, 1830; his wife, at Kirtland, Ohio, 1836.
- V. Joseph Smith Senior, (1771-1840).
 - a. He was the son of Asael Smith.
 - b. He was born at Topsfield, July 12, 1771.
 - c. He moved with his father to Tunbridge, Vermont, 1791.
 - d. He procured a farm at Tunbridge.
 - e. The remainder of his career will be told in succeeding lessons.

Lesson Enrichment: "But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of my covenants, saith the Lord.

"And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, said the Lord.

"And thus prophesied Joseph, saying: Behold that seer will the Lord bless and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise.

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." Book of Mormon, Second Nephi, chapter 3, verses 11 to 16.

Application: How may we honor the men and women whom God has chosen to lead us at the present time?

DRINKING DULLS THE INTELLECT

"The action of drink is insidious. It is subtle. The victim rarely knows. We have all heard men declare that drink never did them any harm, when it was obvious to all their friends that they were dying on their legs as a result of it."

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Gjaque

LESSONS FOR JANUARY

Ages 7, 8 and 9

First Sunday, January 3, 1932

A Picture Lesson

The object of this period is to help the children to express themselves. Show them all the pictures you have which illustrate Paul's life; "The Conversion of Saul," "The Arrest of Paul," and "Paul Shipwrecked on Malta." Encourage them to tell the stories of these pictures. Stress Paul's great service to others. Find out how the children have helped and served during the Christmas holiday season.

Make promotions carefully. Send the children who will be ten years old before July 1st, on to the next group and receive the seven year old children from the Kindergarten Department. Help them all to feel at home and add a word or two about starting over anew to make this new year the happiest and best of all.

Second Sunday, January 10, 1932

Lesson 1. Our Spirit Home and Why We Came to Earth.

Text: Sunday School Lesson, Number 1.

References: Pearl of Great Price: Abraham 3:22-29; Moses 4:1-5; Revelations 12:7-9; Isaiah 14:12-14; Jude 6.

Objective: The Lord overrules all things for the good of His righteous children.

Memory Gem: Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Songs: "Father We Thank Thee for the Night," "God Our Father Made the Night," (Song Stories—Patty Hill.) "In the Sky Above Us," (Hollis Dan, 1st Year.)

Organization of Material:

I. Our heavenly Home Was with God.

We lived with Him.

a. God, the Father of our spirits.

b. Jesus also lived there.

c. God's children needed an earthly home.

1. To do their work for Him.

2. To learn to obey Him.

II. We Sanctioned Our Father's Choice of an Earthly Helper.

a. Such a helper was necessary.

1. To bring mankind home to God.

2. To show the way to happiness on earth.

b. Jesus offered to help mankind to see the right way.

1. Was willing to give God the glory and us our own free agency.

c. Satan offered to force man to God. He wished the honor.

d. Our Father chose Jesus.

1. We approved.

2. Satan and his friends rebelled.

III. Man sent to Earth to Do His Work. His mission, to earn his way back to God.

Lesson Enrichment—Point of Contact:

At this time of year we all appreciate a good house to live in. Let us talk with the children about the houses that God has taught all creatures to build. What kind of a house do the bees live in? What kinds of houses do bears, squirrels, rats, mice and other animals live in? What kinds of houses do we live in? Then commence the story for today with the thought that we have two houses, one of stone or wood and our body house in which our spirit lives.

Illustrations—Application: Our story has told us how God plans everything for man's good. Let the children tell how He plans things also for the good of the animals and the birds. Call their attention to the fact that He places seeds within reach of the birds while the snow is on the ground and He puts it into little children's hearts to scatter them crumbs from time to time. He fills the squirrels' hearts with a wish to store acorns for winter's food in his home in the tree. How has He arranged it for bees to have food all winter? For mice? Ants? etc.

In what ways may boys and girls say "thank you" to God for His care over them? Who was it who said, "If ye love me keep my commandments?"

Third Sunday, January 17, 1932

Lesson 2. How the Earth Was Made.

Text: Sunday School Lesson Number 2.

References: Genesis 1; 2:1-3; Pearl of Great Price, Moses 2; Abraham 4, 5:1-7.

Objective: God over-rules all things for the good of His righteous children.

Memory Gem:

God, our Father, made the skies

Bees and birds and butterflies,

Tiny flowers and trees that wave.

These lovely gifts our Father gave.

Organization of Material:

- I. Our Father Created Heaven and Earth.
 - a. He made light.
 1. Divided light from darkness.
 - Called light Day, and the darkness Night.
 - b. Divides the waters above from the waters of the earth.
 - c. Causes land to appear.
 - Names the land and the water.
- II. He Made Light and Life upon the Earth.
 - a. Plant life appears first.
 - b. Lights come into the heavens.
 - c. Animal life appears in the sea and on the earth.
- III. Made Man in His Image.
 - a. He made male and female.
 - b. To rule over all life.
 - c. Gives them His blessings.
- IV. Established the Sabbath Day.
 - a. On the seventh day.
 - A day, a period of time.
 - b. Rested from His labors.

Lesson Enrichment—Point of Contact: Review the last lesson briefly, so the children will remember that God decided to make an earth upon which His children could live. Then let them help decide what things are necessary for such a home. Ask them to tell what they put in their play homes when they make them in the sand. Of what and how do they make the house, the barn, the trees, the flowers, the animals, etc. In this earth home God made there was no land at first, nor any light. But God had the power to make them for His children.

Illustrations — Application: When God made the earth and the body houses for His children, He gave us wonderful blessings. Many wise men have tried to make machines work as well as our bodies but they have not been able to do it. When our automobile wheels are broken, we generally buy new ones to take their places, or we repair the old ones. But with our bodies, God has given them the power to repair themselves to a very large extent. With an arm broken, it starts to mend itself again. When the hair falls out, in most cases it grows in again. The body is the most wonderful of all machines. How shall we care for it? What kind of food does God expect us to feed it. How many days of each week shall we let it work earnestly? How many days shall we let it rest? Just how shall we let it rest?

Fourth Sunday, January 24, 1932

Lesson 3. How Adam and Eve Came to Leave the Garden of Eden.

Text: Sunday School Lesson Number 3.

References: Genesis 2; 3; Pearl of Great Price, Moses 3:8-25; 4; 5:4-13.

Objective: The Lord over-rules all things for the good of His righteous children.

Memory Gem: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Songs: "Dearest Names," "Obedience." (Kindergarten and Primary Songs listed for lessons I and II. "Songs"—Thomas-sen.)

Organization of Material:

- I. Adam and Eve Happy in Their New Home.
 - a. They loved each other.
 - b. Enjoyed the beautiful garden home.
 - c. Named the animals.
 - d. Walked and talked with God.
 - Had a desire to do as God wished.
- II. The Temptation to Disobey God.
 - a. God's command to them.
 1. Not to eat of the fruit of the tree of good and evil.
 2. Their desire was to obey.
 - b. Satan tempted Eve.
 - With the voice of the snake.
 - c. Eve desired to become wise.
 - d. Adam wished to remain with Eve.
 - e. They ate of the forbidden fruit.
- III. The Lord Discovered Their Sin.
 - a. When he came to walk with Adam.
 - b. He punished the snake.
 - c. Adam and Eve punished.
 1. Eve to have sorrow and pain.
 2. The ground to be cursed for their sake.
 3. They must leave the garden.
 4. Could no longer see God.
- IV. Adam and Eve Serve God.
 - a. Adam tilled the ground by the sweat of his brow.
 - b. Kept God's commandments.
 1. Prayed to God daily.
 2. Offered sacrifices.
 3. Brought children into the world.

Lesson Enrichment—Point of Contact: Talk about some of the mistakes the children may have made during the past week. When mother called them to come into the house, how many calls did they obey? One little girl was called by her mother. She did not come at once. When she did come later, she found that her father had brought home some ice cream cones. An ice cream cone doesn't keep frozen a long time, so what do you suppose had happened to hers? What will she do next time? Then tell of the mistake Adam and Eve made.

Illustration—Application: Help the children to realize that many mistakes may be avoided if children obey their parents. Then the teacher will tell of times in her life when it has paid her to be obedient

to her parents. Encourage the children to tell one or two stories from their own experiences when they have been glad that they listened to their mothers and to their fathers.

Fifth Sunday, January 31, 1932

Lesson 4. Which Knew Best.

Text: Genesis 4:1-16; Acts 9:1-23, Sunday School Lessons, Leaflet No. 4.

Objective: Disobedience generally brings sorrow, but obedience always brings satisfaction.

Memory Gem:

"Help me dear Father to try to obey

The things that Thou and my own parents say."

Pictures: The Sacrifice picture in the Old Testament Bible Primer.

(Note—Be careful to select pictures for this lesson which do not emphasize the gruesome aspect of the story. The Nelson picture of Cain and Abel should be avoided.)

Songs: "Obedience"—Kindergarten and

Primary Songs by Thomassen.

Organization of Material:

I. Cain and Abel Respond Differently to God's Request.

a. They were children of Adam and Eve.

1. Cain, a tiller of the ground.

2. Abel, a keeper of sheep.

b. Abel was painstaking in his work for God.

c. Cain was careless and indifferent.

d. Our Father's comment.

1. Was pleased with Abel's work.

2. Displeased with Cain's effort.

e. In anger, Cain takes his brother's life.

Cain's sorrow and punishment.

Lesson Enrichment—Point of Contact: Bobbie, sitting beside his teacher one day, said: "I have two names."

She answered, "Most boys do, don't they—such as Bobbie James Miller?"

"But those aren't the names I mean," said Bobbie, "These are special names which my mother has for me."

She was interested and asked, "What are they?"

"Mother calls me, 'Mr. I'll be glad to help you' or 'Mr. I don't want to do it,'" replied Bobbie. He continued, "Whenever she calls me or asks me to do something for her, if I come with a smile she says, 'Here's my Mr. Glad to Help You.' But if I am not very willing she calls me the other name."

The teacher asked, "Which name do you like best?"

He quickly answered, "Soon I'll just have

one name. Mother and I don't like 'Mr. I don't want to.'"

I have other people to tell you of. Be thinking of what name would fit each of them.

Illustrations and application:

Apply Bobbie's names to the characters in the lesson. Give the children an opportunity to tell of instances which have happened in their lives in which they have been glad that they did as they were told. (A good example of this is shown in the poem, "Which Loved Best?")

Call to the children's attention tasks which are asked of them in which they can show intelligence and desire to serve. Let them respond in the manner in which they would do it.

Examples:

1. Mother calls Jane away from her play-mates to push the baby buggy until baby is asleep. What should Jane do?

2. It is eight o'clock on Sunday morning. Mother calls the children to arise and prepare for Sunday School. How should they respond?

3. The Sunday School teacher asks a child if he will come prepared to offer the opening prayer in the department for the coming Sunday. How should he answer that request?

Application

"The most important step in the whole range of religious teaching." Application is the step that determines the worth of all that has gone before. But, acknowledging its importance, we find it the most neglected step in lesson presentation. Many a well planned lesson has been made useless by the lack of proper application. So many teachers choose well their objective, approach, and give the lesson facts, then finish with the remark, "Now I will tell you a story." And a story is told entirely foreign to the objective of the lesson.

Is it that we are afraid of the word "application"? Is it that we don't give thought to the process of making one? Or is it that our teachers think it impossible to apply an Old Testament story to the lives of boys and girls, seven, eight and nine years of age? If it be the latter, let us remember that *any* and *every* lesson has some avenue of application.

I have found it helpful to ask myself the following questions in seeking the best way to apply our lessons to boys and girls.

1st. What use is all this? Why am I teaching this lesson?

2nd. What is the carry-over value of this lesson to children of this age?

3rd. How am I going to use this carry-

over value so that it will be a part of the lives of the boys and girls I am to teach?

Immediately the aim of the lesson will come to you. If it be on faith, how are you going to apply it in the life of a boy seven? Through a long moralized sermon trying to explain what faith is, or through some concrete illustrations he can understand? If your objective refers to obedience, is it enough to state that the character of your story was obedient? During this month we teach the story of Cain and Abel. Suppose we left this story without an application. Can you imagine anything more unfair than to leave the children with the cold facts in their minds of a slain brother? We must meet the problems of selfishness, etc., that exist in daily life.

The youngest child experiences the feeling of the wrong spirit of giving just as Cain felt it.

We all agree that the application that calls for immediate action is by far the most effective type. And this is where teachers of our Primary department have a wonderful opportunity, for this type of application seems most successful with children. Be sure to make plenty of assigned applications calling for acts of kindness, obedience, unselfishness, etc., during the coming week.

Each month in *The Instructor* you will find an application printed for every lesson to be taught. Teachers, please make it your opportunity to secure it unless you can make a better one of your own.

KINDERGARTEN



General Board Committee: *George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt*

LESSONS FOR JANUARY

Ages 4, 5 and 6

First Sunday, January 3, 1932

Lesson 5. The Children's Period.

There is no time in the year when children are more eager to express themselves than right after Christmas. They are full to overflowing with happiness because of their holiday experiences. So give each a turn to tell his little story. Encourage each child to tell of some act of service which he has done to show his Christmas love. Find out what the fathers and the mothers said to the children when they put their arms around them and loved them. Find out what big sister said when Mary tended the baby for her, what mother said when Mary set the table, etc., etc.

Let the children have turns to say the little poems suggested last month.

If a child has received a Bible story book or a set of colored pictures of Jesus, and has brought them to class, take time to show them to everybody.

If this is promotion Sunday complete the change today so that next Sunday the class period will not be interfered with.

Songs for the Month: "Happy New Year." Frances Thomassen, Kindergarten and Primary Songs. "Oh! I am the Little New Year." Primary Association Song Book.

Second Sunday, January 10, 1932

Lesson 6. New Year Beginnings.

"He who repenteth of his sins, the same is forgiven, and I, the Lord, remember them no more." Doctrine and Covenants, Sec. 58:42.

"I bring you a brand new book, my dears,
With pages all white and clear,
Then hurrah for the Happy New Year, my dears,
And the chance it brings to you
To shut up the old book all spotted with tears,
And begin all over anew."

Since this is the beginning of a new year let us talk with our children about it. Perhaps we will say something like this: When we came to Sunday School this morning what did we wear over our shoes? Why did we wear galoshes or rubbers? Why did we wear our heavy coats? This is winter time, the time that it generally rains or snows. (If you are living in a country in which the winter season is not a season of rain or snow, talk about the things that make winter different from spring in your locality.) All the flowers and trees are asleep because this is winter time, sleeping time. When the snow melts away it will be spring time. The sun will come out nice and warm and the flowers will awaken. After spring time is over summer time comes. In summer time we wear our thin dresses and carry our parasols. Then comes the autumn time when

the leaves turn yellow and red and brown. Winter, Spring, Summer and Autumn, four different kinds of times, four different seasons. And it takes them all to make a year. Every time we have a birthday all these seasons must have passed by since our last birthday. In other words a whole year must have passed by before another year starts. And every year has its birthday, just as you and I have our birthdays. Do you know when this year had its birthday? It was New Year's Day.

Long ago people did some very lovely things on New Year's Day. They were careful to speak very gently and to behave better than usual because that meant good luck for the whole of the new year.

Just as soon as New Year's Day starts people all over the world ring bells and blow whistles to ring out the old year and ring in the new one. And they say to each other, "I wish you a Happy New Year." Who wished you a Happy New Year? Teachers will show a postal card which someone sent them on that day and read what it says to the children.

Every wise little girl and boy says to himself, "This is a new year. I am stronger and bigger than I was last year, and I am sure I can be better, too. I shall smile more, have more courage to do the right and be kinder to everybody than I ever was before."

Let us learn the following:

"God grant this be a happy year,

To us and all our friends so dear."

Then tell the story, "Father Time's Visit."

Father Time's Visit

"Just tonight," pleaded Charlie. "I have never sat up to see the New Year come in yet."

"Very well, dear," said mother, "but I am afraid you will get very sleepy."

"No, indeed, I shall not get sleepy. Besides that, this is such a good chance to read the book I got for Christmas."

Outside the cold wind was blowing around the house and the snow was drifting, but in the room where Charlie and his mother sat there was a bright, warm fire burning. Winter could not get in there; but they could often hear the wind whistling, and were glad they were in out of the storm.

Charlie was soon reading his book; but then he got tired of it and taking his chair over by the grate, he sat looking into the fire and thinking of the New Year that was just coming.

Soon an old, old man came into the room. His hair was long and white and he was covered with snow. Under his arm he carried a large flat parcel. He walked over beside Charlie.

"Don't you know me?" he said to Charlie with a smile.

"No," answered Charlie, "I think I have never seen you before."

"Well, well, that is very strange," said the old man. "I know you well. I have seen you many, many times. I am old Father Time. Perhaps you have heard of me. I saw you were waiting for the New Year and I thought I would come and talk to you and show you something."

As he said this, he took from under his arm the parcel he carried, and handed it to Charlie, who was so astonished and excited that he could scarcely unwrap the parcel. Finally he got the paper off and found a large book, on the cover of which was written the name of that year.

"Come to the table and we will look at it," said Father Time.

They both drew their chairs up to the table and Father Time opened the book. Charlie looked at the first page in wonder. He rubbed his eyes and looked again. In the center of the page was a picture, painted in bright, beautiful colors, of a large room with many children in it, all looking very happy. Charlie knew it was a picture of a party that he went to last New Year's day. Yes, sure enough! There was Charlie himself giving his place in a game to a timid little boy whom nobody else had noticed. The little boy had given him such a sweet smile of thanks, and that same smile was on the face in the picture.

"I think that must have been a very happy day," said Father Time, looking kindly at Charlie.

"It was," said Charlie; and then Father Time turned to another page. There were no bright pictures on this page; the picture was dark and gloomy; but Charlie could see a hill, and boys were coasting on it. There, coming down the hill, with his sled running into a large rock near the track, was Charlie himself. As he looked at the picture his face saddened. Yes, he remembered it. It was last winter. Mother had told him not to coast on that big hill, but he thought he knew more about hills than his mother did. He meant to go down just once; but in going down that one time the sled went so fast he could not tell how to steer, and he had run into a rock. He was hurt and was taken home to mother. Even now he can see her face, so sad, but so sweet; and as Charlie thought of it the tears came into his eyes so that he could scarcely see the picture.

"Here is a brighter picture," said Father Time, turning over the leaves.

Charlie looked. It was another bright-colored picture. Now it was springtime and a little boy stood by a bird's nest, just put-

ting back in the nest a poor little bird that had fallen out. Charlie thought nobody knew of this.

Father Time turned page after page. Some of the pictures were beautiful and others were dark and gloomy. Charlie found himself in each picture, and remembered what he had done.

"That was a fine day," he said, as they turned to a picture of the procession of the Fourth of July. "What a good time we had on that day."

Father Time kept turning the pages, and Charlie found that all of the things that he had done, and had almost forgotten, made the pictures either beautiful or dark and sad. It made him sorry to see the dark ones, and Father Time looked sad, too.

They were getting near the end of the book. It was winter-time again. Here was a page with a beautiful picture on it. A smile came to Charlie's face. How did Father Time find all these things out. It happened only last week. He had such a nice, new sled that Santa Claus had brought him, and was going out one morning to try it, when he met a little girl, poorly clothed, with large holes in her shoes, and the saddest face Charlie had ever seen.

"Do you want a ride?" he asked her.

"Would you give me one?" she had said.

"Of course I will, just get on." She looked so happy. He had meant to give her a little ride and then go with the boys, but when he ran fast, she laughed and clapped her hands, so he thought he would take her for a long, long ride. He could go coasting some other time, and perhaps she could not have another ride.

Father Time looked at him and smiled. "We like the bright pictures best, don't we?"

"Charlie! Charlie! Wake up! It is almost time for the New Year to come," Charlie heard his mother saying. He got up, rubbed his eyes, looked at the table and all around the room. Where was the book and where was Father Time?

"I was afraid it would be too long for my boy to sit up," said mother.

Just then the bells began to ring, and Charlie knew that the old year had gone, and that the New Year had come. When the bells stopped ringing, he went to his mother and, putting his arms around her neck, he whispered, "Mother, I am going to try to have more beautiful pictures in this New Year than I had last year."

"More beautiful pictures," said his mother. "I don't know what you mean."

Charlie thought of Father Time and said, "I am going to try to make this year a happy one."—**The Children's Friend.**

Rest Exercise: Let us begin the New Year by being helpful to some one. Pretend at shoveling snow from the walk in front of an old lady's home. Then sweep it with a broom.

Third Sunday, January 17, 1932

Lesson 7. Baby Jesus Named and Blessed.

Texts: Luke 2:21-39; Lesson 7, Sunday School Lessons.

Objective: The more we give and serve the more we prove our love.

Picture: "The Presentation in the Temple" (See frontispiece).

Organization of Material:

- I. The Child is Called Jesus.
 - a. When He was eight days old.
 - Strict obedience to Jewish law.
 - b. This name had been given by Gabriel.
 - When Christ's birth was announced.
- II. Jesus is Blessed by Simeon in the Temple.
 - a. Brought by Joseph and Mary for presentation to God.
 1. In accordance with the Jewish custom.
 2. A sacrifice of two doves and a piece of money brought also.
 - b. He is recognized by Simeon.
 1. Simeon a just and devout man.
 2. The Holy Ghost was upon him.
 3. Was inspired to go to the Temple on this particular day.
 - c. Simeon blesses God for fulfilling His promise.
 - d. Mary and Joseph marvel at Simeon's blessing.
 - They are blessed also.
- III. Anna, a Prophetess, Recognizes Jesus.
 - a. She was a faithful worker in the Temple.
 - b. Had served God by fasting and prayer.
 - c. God gave her power to know His Son.
 - d. She glorifies her Maker and spreads the good news.

Lesson Enrichment—Point of Contact: Find out how many little folks have babies in their homes. When the baby cries what does mother do? When he is hungry what does she do? When he wants a plaything who gets it for him? If he throws his plaything down what do we do? Everybody helps take care of the baby. The father buys him a comfy bed, a baby buggy and a nice warm coat. The mother cares for him day and night. Everybody loves him, that is why they do so much for him. When he is old enough they give him the prettiest name they can find. He is given his name at Fast Meeting. What

do the brethren do when they give him a name? How does the baby act? Who says the blessing over him? Sometimes folks give their little babies names when they are eight days old. Jesus received His name when He was just that old.

Illustrations—Application: Let the children tell three or four ways in which little folks may show their love by helping others. In the story that we talked about last time about the bright pages in Charlie's book, how was it that he helped a little girl with his sled. There is someone who helps us every day. She washes our faces and cooks our meals. Who is she? What can we do for her this very day?

Rest Exercise: Dramatize the children's suggestions.

Fourth Sunday, January 24, 1932

Lesson 8. The Visit of the Wise Men.

Text: Matthew 2:1-11; Sunday School Lesson Number 8.

References: "Jesus the Christ," by Talmage, pp. 97, 99, 108; Farrar's "Life of Christ"; Weed's "A Life of Christ for the Young."

Objective: The more we give and serve the more we prove our love.

Picture: "The Three Wise Men."

Organization of Material:

I. Wise Men of the East See the Promised Star.

a. The star tells of the Savior's birth. Promised as a sign.

b. Three wise men journey to Jerusalem.

1. Riding camels.
2. Seeking the new-born king.
3. Carrying gifts.

II. King Herod is Troubled.

a. As king of the land he demands of his scribes where Christ is born.

1. They tell him in Bethlehem.

a. According to prophecy.

b. He shall be king of the world.

b. He sends the wise men to find the Holy Infant.

Feigns a desire to worship Him.

III. The Wise Men Worship the Babe of Bethlehem.

a. Having followed the star, they kneel at His cradle.

b. They present their gifts.

Rich perfumes, etc.

c. They depart rejoicing.

Lesson Enrichment—Point of Contact: Let the children repeat with you the verse:

Twinkle, twinkle little star,
How I wonder what you are.
Up above the world so high
Like a diamond in the sky.

Then find out how many have been up late enough at night to see the stars in the sky. How many did they count?

How many did they see move? Which ones were the brightest? etc. Once a long time ago there were some very wise men who had heard that some day a new star was coming to shine in the sky. They were very anxious to see this star because when it came it meant that a new king was born. These men looked at the sky every night for a long, long time. Then one night they saw a bright new star. They knew right away what it was saying to them. So they said to each other, "Let us go where it seems to shine." Shall I tell you what these wise men did?

Questions—Application: After the story has been told help the children to count on their fingers the kinds of gifts that folks may give to each other. (Money gifts, presents that are bought, presents that are made, service gifts, gifts of loving words, smiles, embraces, etc.) Then let them think of the people to whom they can give some of these gifts.

Who is our dear friend who pays the money for our food, and who pays for our clothes? What are some of the things he needs when he comes home at night? What can we give him or do for him to make him happy?

Rest Exercise: Pretend at doing things for father. Run upstairs for his slippers, find his paper for him, brush his hat, or hand him a cool drink of water.

Fifth Sunday, January 31, 1932

Lesson 9. Journeying Under God's Care.

Text: Matthew 2:12-23; Sunday School Lesson Number 9.

Objective: Obedience to the promptings of the Holy Spirit brings blessings.

Organization of Material:

I. The Wise Men Return Home Another Way.

a. They had been to worship Jesus.

b. Were instructed by God in a dream.

1. Of Herod's unrighteous desires.

2. Told to take another route.

II. Joseph Takes Mary and Jesus to a New Home.

a. He is warned by God.

1. Of Herod's evil intentions.

2. To flee to Egypt.

3. To remain there until further instructed.

b. They go by night.

The journey.

III. The Holy Family Returns to the Land of Israel.

a. They listen to the Lord's suggestions.

b. They go to Nazareth instead of to Bethlehem.

Why?

Lesson Enrichment—Point of Contact: Show the picture of the wise men going to

worship Jesus and let a child tell the story of the picture very briefly. While these wise men were in the city where Jesus was, Our Heavenly Father had something He wished to tell them. He was in Heaven and the wise men were on the earth. But He found a way to tell them. He sent them his message at night while they were asleep. I wonder how they heard it? What do you hear while you are asleep? What do you see? (These men heard God's message to them for He sent it in a dream. And they listened to what God told them in this dream. This is the story.

Illustrations—Application: One day Mary Jane was coming home from Sunday School. Her mother had told her to come right home. Now Susan was coming home, too. So she said, "Mary Jane, come over to my house and play until the big Sunday School is out. We can have so much fun. I have a brand new doll with a silk dress. It walks and it talks almost like a real baby. Wouldn't you like to see it?"

"Yes," answered Mary, "but mother told me to come right home."

"Well, never mind. It will only take a minute," said Susan.

Just then Mary Jane heard a still, small voice which said to her, "Go home, Mary, dear. Mother asked you to do it."

Mary Jane listened to the still, small voice. She said, "Thank you, Susan, but I can't come today. I'll come another day when I ask mother about it."

And she ran home as fast as her little legs could carry her.

She told her mother all about what happened. Mary Jane's mother was so proud of her. She said, "That little voice will whisper to you again some day. It will always pay you to listen to it."

Every little girl may have her still, small voice whisper to her and so may every little boy. But folks must keep their ears open so they can hear it well, for some one else may be talking at the same time.

Rest Exercise: Pretend at being North Wind and snowflakes playing together.

The Toddler in the Flower Garden

By Viola E. Holley

It was summer-time and the flowers that I had planted in my garden were in bloom. Then I learned what a problem it was to keep the eighteen-month-old toddler from picking the blossoms. He had just grown big enough to run about alone in the garden, and he was no longer content to stay where I put him.

And what a beautiful new world he had found! New buds were opening every day. Butterflies were flitting all about. The grass was soft and cool for little bare feet. It was truly a delightful place for him to spend the morning hours if only I could find some way to teach him not to pick the blossoms.

But what a problem it was! Their gay colors delighted him. Then, too, he has seen me pick them, and thought it was the thing to do. I did not feel that I should punish him, for I wanted him to learn to enjoy the flowers, even though he was so small. I finally thought of a plan.

Each day, when out of doors, I took the opportunity to walk with him

among the flowers. I did not pick any of them at this time. Instead, I stooped and patted the blossoms gently and caressingly and said, "Pretty, pretty." At once his little hand flew out to one of them and he patted it and tried to say, "Pretty, pretty," while he smiled up at me.

In this way we explored all parts of the garden. We admired the great tall sunflowers which I had to lift him high to see and pat. We visited the four o'clocks in the evening when their flowers were open, and in the morning when we found them asleep. We admired the borders of dainty forget-me-nots and the gorgeous beds of poppies. The little pansies especially delighted him, and he ran to see them again and again.

We made our little journey through this land of flowers as often as possible. It always proved to be a happy trip for often there were many surprises. Now and then a hummingbird or a sphinx moth joined us, and always took care, as we did, not to harm the blossoms.

When new flowers began to bloom, especially when my choicest blossoms sent forth their buds, I was even more careful to be with him when he first saw them.

In a short time the garden offered little temptation for flower picking. He ran about alone among the blossoms, patting, now here, now there, enjoying their softness and the brightness of their colors. When he had thus

satisfied himself he went elsewhere to play.

There were days, of course, now and then, when he did pick a blossom. Whenever this happened, I stopped my other work and went with him, showing him again how we could pat the flowers instead of picking them. but this was seldom necessary and many happy hours were spent in the garden.

A Thanksgiving Hymn for Zion

November, 1931

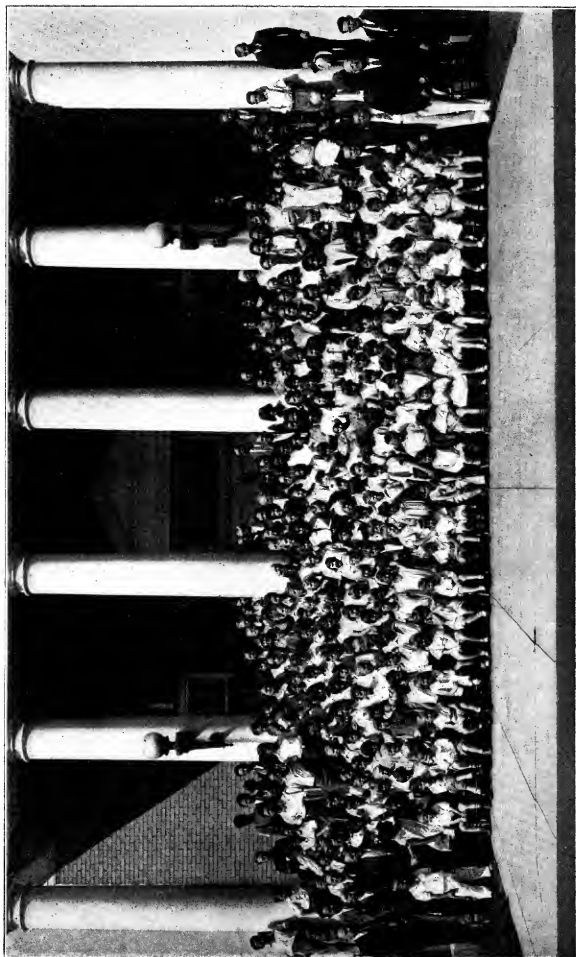
(Same meter as "Come All Ye Sons of Zion")

We thank Thee, Heavenly Father,
For sacred, holy ground;
Where glorious gospel blessings
And precious gifts abound.
For worthy, loyal people
Whom Thou hast planted here,
From continents and islands,
All nations far and near.

We thank Thee for the Temples
Wherein Thy people throng,
For friendship, love and union
Which make us glad and strong.
For dreams and inspiration,
For records of our dead,
And faith to help redeem them
By Christ's example led.

Thanks for beloved companions—
True husbands, faithful wives,
And Thy sure seal with promise
Of ever-lasting lives;
For parents, brothers, sisters,
For children sweet and dear—
Thanks, Father, for all mercies
Increasing year by year.

—Lula Greene Richards.



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CHILDREN'S SECTION



A Gingham Party

By Emma Florence Bush

"Mother, may I have a birthday party?"

Mrs. Newton looked up from her sewing and smiled upon her little daughter.

"Why, yes, Hilda, I think so. Whom do you wish to invite?"

"Oh, Lillian Pembroke, Natalie Weston, Elizabeth Landers, Judy Harding, Katharine Alcott, Bernice Hilton, and Mary Colson. And please telephone and ask Grandmother to come. She always enjoys my parties."

"And bring you one of the nice birthday cakes, too, I suppose," laughed Mrs. Newton. "I don't blame you for wanting one of those. Your Grandmother makes the nicest birthday cakes of any one I know. But why don't you include all the girls you know?"

"Why, I did—all except Marion Dawson."

"And why do you leave Marion out? I thought you liked her very much."

"I do, mother, but Marion would not feel at home with the girls. She has no dress good enough for a party. The other girls would look down on her. They do, some of them, because her clothes are so poor and simple."

"What do you mean by poor?" asked Mrs. Newton. "I always thought Marion was very neatly dressed."

"Oh, mother, of course she is! But when the girls are wearing crepe de chine or silk voile dresses to school, Marion wears just gingham. And then, it's so queer you know, her living with Mrs. Davis, and she never

says a word about herself or anything. She does a lot of work around the house too, and Mrs. Davis has her do a lot of errands. Some of the girls think she came from an orphan asylum or something and Mrs. Davis has taken her to do her work. Once when Lillian Pembroke asked her point blank about her parents she said that her mother was dead and her father was away. Some of the girls think her father may be in prison."

Mrs. Newton dropped her sewing and looked at Hilda in amazement. She started to speak, then she shook her head, and picked up her sewing. Suddenly she made up her mind. "I hope my little girl is not a party to any such unkind thoughts," she said, gravely, "I would feel very badly to know she could be so uncharitable."

"No, indeed, mother," said Hilda. "I like Marion and it is only because I am afraid the other girls would be unkind that I did not ask her. If I knew of a way——"

She stopped and clapped her hands. "Oh, mother, I know!" she cried. "I know!" and then she outlined her plan rapidly.

"A lovely idea," said Mrs. Newton. "I will help you and I know Grandmother will, too, if you talk it over with her," and away Hilda ran to call Grandmother and ask her to help.

And so all the little girls received an invitation to Hilda's party. "Come to my old-fashioned birthday party," they read, "Please wear a gingham dress."

What fun the little girls had. They

looked clean and neat in their gingham dresses, and forgot to be snippy to Marion, for the very first thing when they had all arrived Hilda led them to the kitchen, where Grandmother was waiting. She helped them make old-fashioned candy, chocolate creams where they melted the chocolate, and rolled the cream centers in it with a fork. There was old-fashioned vinegar candy that they boiled and pulled. For an hour they were just as busy and happy as could be.

Then came the old-fashioned games, Stage Coach, London Bridge, Going to Jerusalem, On the Green Carpet, and Here We Go Round the Mulberry Bush. Another hour went by and then Mrs. Newton called them to come to supper.

They were just getting ready to pull the strings of a Jack Horner Pie when a big limousine drove up to the door and a strange gentleman jumped out and ran up the steps, followed by a chauffeur who carried a big package in his arms.

"Daddy, daddy," cried Marion, jumping up and running to meet him.

Mr. Dawson kissed her, then held out his hand to Mrs. Newton. "I see I am just in time," he said. "I have some fancy ices for the party," and he motioned to the chauffeur to carry his bundle to the kitchen.

The little girls were speechless. This Marion's father! When some of the little girls remembered the stories they had made up and the unkind things they had thought, they could have hung their heads in shame. But Marion's father was speaking:

"You see," he said to Mrs. Newton, "When I found I had to go to China on business, I sent Marion to Mrs. Davis. She had begun to be spoiled by the servants and as Mrs. Davis had been my playfellow when I was a little shaver, I sent Marion to her with the understanding she was to live simply and plainly and learn to be helpful and obedient. I made Marion promise she would not say

a word about her fine home or that I was a rich man, or even where I was, as I wanted her to learn that in a little village like this a child was loved for herself, not for the fine things she might have."

"Oh!" exclaimed Hilda, and then stopped. That was why Marion had not said more and seemed embarrassed when the girls questioned her. She squeezed Marion's hand a little, for the two little girls sat side by side.

Then they all went on with the birthday supper. The cake was cut, and the ices were brought in. Such pretty ices as they were. Doves of vanilla on beds of pistachio, pink kittens of strawberry ice-cream, chocolate pigs. Every one was different.

When each little girl had eaten all they possibly could, Mr. Dawson spoke again.

"When school closes next week," he said, "Marion is going to the sea shore for the summer with me. We have a cottage right on the ocean. I am going to ask the little girl she likes best to spend the summer with us. Marion shall choose now."

"Of course I choose you," whispered Marion to Hilda, "because you have always been so nice to me. I want you for my very own special friend always."

"Oh, mother," said Hilda, after the last little guest had gone, "I am so glad I had the gingham party for Marion. How dreadful it would have been if her father had come and she had not been invited, or if she was the only one in a gingham dress. I guess her father doesn't know much about villages though if he thinks the girls don't have clothes and things."

"I guess he doesn't," laughed Mrs. Newton, "things like that have changed since he was a little boy in a village; but there are some things that never change—kindness and love and goodwill. And after all those are the things that count, yes, and often bring their own reward, as all the other little girls know now."

Jimmy Cries "Wolf"

By Glen Perrins

"How would you like to be a sheepherder for a week or so?" Mr. Thompson asked his young son one sunny autumn afternoon.

"Just fine, Dad," Jimmy quickly responded, "provided Trixie can come along with me. We're pals—that fluffy dog and me."

"Well, that will be so much the better," said Mr. Thompson. "Maybe you can make a real sheep dog out of Trixie. Every real sheepherder should have a dog with him."

"Bark, bark," cried Trixie, who had come up to his young master just in time to hear the latter part of the conversation. While he didn't know what the two were talking about, he knew by the way they looked at him, that he was in on it. His little tail wagged in anticipation of a new adventure.

Neither he nor Jimmy, however, knew of the danger that was ahead of them as sheepherders. Nor did Mr. Thompson, as he outlined the work to which Jimmy was being assigned.

"Mr. Jones, on the outskirts of town," said Mr. Thompson, "has a small flock of sheep which he plans to

market shortly. But he will be out of town for a week or so, and would like someone to mind his sheep while he is away.

"He told me he would give you your choice of the lambs as a wage for watching his flock for him," concluded Mr. Thompson.

"I've always wanted one of those fluffy creatures, Dad," said Jimmy. "And it oughtn't to be a bit hard just to tend the flock for one week. When am I to start?"

"Right now, if you want the job," said Mr. Thompson. "I'll drive you up there now, if you like. Mr. Jones wanted to be off on his trip as soon as possible."

"Here we go then, Trixie," cried Jimmy. And together the three of them were off for Jones' place on the outskirts of town, to become sheepherders and seek new adventure.

The first few days went by rapidly. Jimmy's father called to see him in the morning and evening and brought him lunches during the day.

"This is great sport, Dad," said Jimmy. "I'm teaching Trixie to round



JIMMY WAS PROUD TO BE HERDER OF SUCH A FINE FLOCK OF SHEEP

up the sheep at night. We keep them bunched up at night near the hay stack in back of the granary where we sleep. In the day time we herd them out on the fields."

"Well, keep up the work, Jimmy," said Mr. Thompson, "and see that no harm comes to any of the sheep. Don't let a wolf eat them up."

"Bark, bark, bark," cried Trixie—answering for Jimmy. He perhaps meant in dog language, "We'll keep them safe for Mr. Jones."

That night Jimmy remembered his father's warning. As he lay awake on the straw cot in the granary he heard a weird howl in the distance.

"Sounds like a coyote, Trixie," said Jimmy, to his fluffy little companion at his feet.

Still the howl was not such a screechy one as a coyote's. "It must be just a large dog howling at the moon," concluded Jimmy, and he turned over, prepared to continue his sleep.

But the howl came again. This time nearer.

Worried, Jimmy arose and dressed. Calling Trixie he hurried outside to where he had bedded the sheep down for the night. He found them safe, but huddled together in fright.

"They must have heard the howling, too," cried Jimmy. "I wonder what it could be?"

Jimmy searched nearby for foot prints and made a circle of the enclosure in which the sheep had been driven, but he could see nothing.

"You stay on guard Trixie," he said at last, "and I'll get a few more hours sleep so I won't nap on the job tomorrow."

With this Jimmy returned to his bed, but he left his clothes on in case danger should come and he would be needed immediately.

He hadn't slept long, however, until he was aroused by Trixie, barking furiously.

"Bark, bark, bark, bark," cried his four-legged companion, half in fear

and half in alarm. "Bark, bark, bark, bark."

Peering out of the window Jimmy saw a gray form circling at a distance in the moonlight.

"A wolf!" exclaimed Jimmy under his breath. "Driven out of the mountains by hunger."

Racing down the stairway and across the lot, Jimmy hammered on the door of the neighbor's house.

"Wolf! Wolf!" he shouted. "Wolf! Wolf!"

Rubbing his eyes at being disturbed from a sound slumber, Mr. Anderson—Mr. Jones' neighbor—appeared in the doorway, half-dressed and carrying a rifle in his hand.

"You're sure you're not crying 'Wolf' like the lad in the story books," he demanded.

"No, sir," replied Jimmy. "There's a wolf near our flocks—I saw him in the moonlight."

"Let's go, then," answered Mr. Anderson. "You lead the way."

Stealthily they crossed the lots until they reached a point just above the flock of sheep which Jimmy was watching. Trixie was still barking furiously, holding his ground.

"There he is," whispered Jimmy to Mr. Anderson, pointing his finger at the gray figure in the moonlight.

"So, it is, my lad," said Mr. Anderson, leveling his gun at his shoulder. "Bang!"

There was a spurt of flame, following the loud report.

The wolf made one leap high into the air, and then fell back on the ground. Mr. Anderson raced over to the side of the beast.

The sheep began to blat piteously, but Jimmy soothed them as he walked about among them calling to Trixie to round them up.

"It was a wolf, Jimmy," said Mr. Anderson in a few minutes. "But he won't ever harm any more sheep—

he's dead. Lucky for your herd here, and some of the others in this neighborhood, that you saw him."

"Aw, you did it all—killing him," modestly replied Jimmy. "Or most of it—Trixie sounded the alarm first."

"Bark, bark, bark," cried Trixie, wagging his tail as he realized that danger had passed. He perhaps meant in dog language, "Jimmy deserves the credit for he told me to stand guard and then ran for you to kill the wolf."

Mr. Jones, the owner of the sheep, perhaps thought the same as Trixie did in the matter, for when he returned instead of just giving Jimmy one sheep for tending the flock, he gave him two.

"One would be too lonesome," Mr. Jones explained. But he told Jimmy's father the real reason—"It's a wonderfully alert boy you have there, Mr. Thompson," he explained. "It's no telling how many sheep that wolf might have killed had it not been for him."

Companions

He is six years old; she is five. They are not brother and sister, although they have lived in the same family since babyhood.

When he was adopted into the home, he was so fat and pudgy that his little legs not only bowed but failed to hold him up. When she came, a short time later, we despaired of raising her. She was scrawny, her little joints protruded, and her skin was so drawn that she presented a mummy-like appearance. He seemed entirely devoid of nerves; she a bundle of them.

He is still bow-legged, but has developed into a broad-chested, sturdy, short-legged little chap, whose every muscle betokens strength. He has a pug nose that wears a saucy tip. His eyes are black and gentle, but when he is defiant they wear a snappy look, that says plainly, "Don't arouse my fighting spirit!" People respect him. His very attitude demands it.

She is tall and slender, the acme of gracefulness; how daintily she stretches forth those toes; how lightly she places her foot! Her gait is a

perfect glide in contrast with his heavy, lumbering motion, bespeaking nothing but stolidity. Her nose is long and pointed, admirably adapted to prying into others' affairs. She is saucy, quarrelsome, irritable and nervous. This is undoubtedly due to our leniency in her early life and to his unfaltering devotion. She picks quarrels with every one who ventures across her path; she is saucy to the neighbors. The only time when she is agreeable is when she looks around and discovers that he is not at her heels, ready to "fight to a finish" if her impositions happen to meet with resentment.

His life is one of devotion. No morsel is too choice to be shared. No matter how overbearing she may be or how impetuous, he never shows displeasure. She seems to think that his existence was planned purely for her benefit. She takes his sacrifices as a matter of fact, but always refuses to reciprocate. At one time she uses him for a foot-stool, again for a head rest, and always as a body-guard.

He is my bulldog "Yank"; she is my pointer "Belle."—*Our Dumb Animals.*

Surprising

By Estelle Webb Thomas

S-o-m-e-b-o-d-y's a darling!

And so p-r-e-t-t-y, too!

Don't you think her c-u-r-l-s lovely,























And her e-y-e-s a deep blue?

Oh, of course, it would not do to tell it,
When her s-i-s-t-e-r's plain!



When we praise her we usually spell it,
Even so, the dear child's a bit vain!

The Little Noah's Ark







(1) **D**ICK and Dilly were at Grandpa B's. Grandma B. had just given them the silver . They had spent Thanksgiving at Grandpa A.'s, and feasted on Grandma A.'s fried  and roast  and  pudding, and on her famous  pie and  pie. Grandpa A. was Mama's papa, and Grandpa B. was Papa's papa.  A. lived in the country,  B. in a village.  A. had given  and little  her Thanksgiving , plain wishbones, one , one . When they pulled them, they both wished the same wish. They wished to go to Grandpa B.'s  for Christmas. Next day a  came from Mama, saying  B. would come for them the Saturday before. Now it was Sunday, and they were there, and  B. had just given them the silver . Grandma B. always saved her Thanksgiving wishbone for  and , and she always covered it with silver-foil so it shone like a  of silver. It was a pouring rain that Sunday, and Grandpa B. said, "Why, it's a regular flood!" And











then  cried, "Oh, Grandma B., please read about Noah and the Ark!" So Grandma B. got the big  and read the story of the Flood---how Noah built the




great , and how, when the Flood came, Noah and his sons, Shem, Ham and Japheth, and their wives, and two  of every kind, and two  of every kind, and two of all

other creatures, went into the , and floated safely on the great waters. And she read how, after many days,

Noah opened the  and sent out a , and how the dove came back; and how the second time the  brought back an olive  in her ; and how the third

time the  came not back at all. Then she read how the  rested on the  Ararat---and

then, last and best, how God set the beautiful  in the ,

as a promise never again to send a flood on the .

Then Grandma B. told them how their Papa used to like the Ark story, and how he had a little Noah's ark with

wood  and . And then Dick held up the silver , and whispered in Dilly's 



THE FUNNYBONE



Question

Why do they put so many holes in Swiss cheese when it is Limberger that needs the ventilation?

Virtue Rewarded

"I see Goldbaum had a fire last night."
"Vell, he's a nice feller; he deserves it."—Tit Bits.

Positive Proof

First Picknicker: "Isn't this an ideal spot for a picnic dinner?"

W. P.: "It must be. Fifty million insects can't be wrong."

Chicken Feed

Floridan (picking up melon): "Is this the largest apple you can grow in your State?"

Californian: "Stop fingering that grape."—Royal Arcanum Bulletin.

Then and Now

In days of old when nights were cold
It took two fleeces from the fold
To dress a lady fair.

But in these days of jazz and bob
A little silk worm does the job
With time galore to spare.

Each in His Turn

"Well, who's been waiting the longest?" asked a physician, cheerfully, as he opened the door of his consultation office.

"I think I have, doctor," said a tailor, arising and presenting a bill. "I delivered your clothes three years ago."

Ghostly

Liza: "Dey says dat young niggah Exodus Johnsing done got a terrible position wiv de army."

Mandy: "Is dat so? What 'sort ob er position is it?"

Liza: "Why, dey says he's done attached to a flyin' corpse."

Hesitant

The hired man asked little Johnny to pass the salt.

Looking at his mother, the boy hesitated.

"Shall I give him the salt?" he whispered. "Daddy said he wasn't worth it."

Particular

"Lay down, pup, lay down," ordered the man. "Good doggie—lay down, say."

"You'll have to say, 'Lie down', mister," declared a small bystander, "that's a Boston terrier."

Obeded Instructions

Blacksmith: "Now, Pat, I'm going to bring this horse shoe out of the fire and lay it on the anvil. When I nod my head, hit it hard with a hammer." Pat did * * * and was fired when the blacksmith recovered.

A Child's Fancy

"Did you give the penny to the monkey, dear?"

"Yes, mama."

"And what did the monkey do with it?"

"He gave it to his father, who played the organ."

Some Baby

"It says in the paper that a baby fed on elephant's milk gained twenty pounds in two weeks."

"I don't believe it, whose baby was it?"

"The elephant's."

Mistaken Identity

"Here lies a lawyer and an honest man" was the epitaph carved on the tombstone of a prominent attorney.

"Wal, I swan," said the old timer, as he looked at it, "I wonder how they happened to bury them two fellows in the same grave."

25

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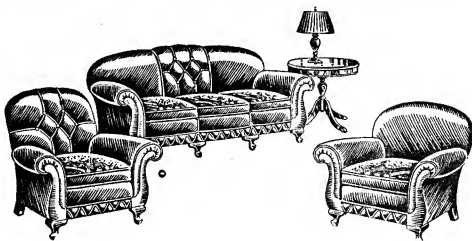
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Zeal Ze Israel Theo Pennington
Relia Alis Frost
Prince Seantum Prince Emil Youssof
Shiblon James Phillips
Korihor Reginald Barlow
Bastol Ignacio Martinetti
Manetah Mary Savin
Laman Herschel Mayall
Amuloki H. H. McCullom
Zenos Lucius Henderson
High Priest Alma Charles Edwards
Nephiah Joseph Smiley
Nehama Albert Phillips
Lamarek Stephen Wright
Zebu William Joy
Soldiers—Citizens—Ballet Dancers
Celestial Choir

TECHNICAL STAFF

HAROLD GODSOE Asst. Director
L. J. Herrick Production Assistant
Bee Park Script Secretary
Edward Senz Makeup Artist
Russell Shields Film Editor
David Cooper Asst. Editor
Chas. Nasca, Geo. Hamilton
..... Technical Directors
John Ahlstead Properties
Joseph Bailey Master Electrician
A. L. Stanley Costume Advisor
Photography
George Peters—Walter Strenge
Supervised by Dal Clawson
Sound Engineers
Mark Ash—Armand Schattini
Settings Designed by
JOSEPH A. PHYSIOC
Dances Staged by BUNNY WELDON
Costumes by Eaves Costume Co.
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